

# Home-Life

*In Lands Not  
Christian*



THE BOARD OF FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH IN THE U. S. A.  
156 Fifth Avenue, New York



*S. W. Allen*



# CHOSEN

*(Korea)*



1923

## HOME-LIFE IN KOREA

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From twelve to twenty millions of people, living in a country no larger than Utah, of great natural beauty and delightful climate, where there are "hills, hills again, and hills without number," are awaiting the coming of Christ in the peninsula known to us as Korea. The natives call it Chosön—The Land of Morning Calm.

**KOREAN HOUSES** are built principally of mud. The roofs are generally thatched. The floors are of mud or stone, and are slightly raised, to permit of a *khan*, or furnace, underneath. A series of flues conduct the heat to the different apartments, so that the houses seldom lack warmth. The ordinary houses contain three rooms. Windows, where there are any, are of oiled paper, the doors of the same material, bamboo or wood, all sliding in grooves. Beautiful bamboo Venetian blinds are used

additionally by the rich. In large cities there are a few buildings constructed of wood and brick, roofed with red tiles, and some after the pretty Chinese Style, showing good workmanship in being perfectly fitted.

**INTERIORS** Among the poorer classes the interiors are generally dirty and uninviting, destitute of all furniture or utensils, except those absolutely necessary for eating and drinking. Earthenware is used at meals by the poor, and Chinese porcelain by the rich. Chopsticks and spoons are common to all. In the houses of the gentry, meals are served on little low tables, which are covered with glazed paper, resembling silk. Jars, large enough to hold a man, for storing rice, barley, or water, are found in all kitchens. Bedsteads are unknown, the poor sleeping on matting on the heated floors in the clothes they wear during the day, with blocks of wood for pillows and coverings of quilted cotton. The rich use a species of mattress similarly disposed. Insect life exists in filthy plentitude. The rich possess tables, chairs, Chinese scrolls, and pottery, but regard them as decorations. Floor coverings range from matting and dog skins to tiger skins. If walls are decorated, a colored plaster or elegant paper of native manufacture is used. There is no ventilation, and the general atmosphere is smoky. The women's apartment is

secluded, opening into an inner private court. Castor oil was used for lights until the recent introduction of cheap kerosene.

### **APPEARANCE AND DRESS**

The Koreans are a larger people physically than the Chinese or Japanese, with finer features. They have the yellow skin and slanting eyes of their neighbors in a reduced degree. Till marriage, the hair of both sexes is worn in braids hanging down the back. At marriage a man's hair is gathered on the head in a top-knot, which shows him entitled to enter into the counsels of men. It is the emblem of his manhood and part of his religion. After marriage, a woman's hair is dressed in Japanese style and decorated with long, fancy pins.

All Koreans have beautiful hands and naturally small feet. The nails receive great care, but are worn too long to suit Western ideas of beauty. Women of the working class are old at thirty, the result of endless hard labors.

The national costume is almost universally white, though this is not now obligatory. The material used is mostly cotton of native manufacture. As the Koreans are not a very clean people, the dress generally has a soiled appearance. Silk is worn only by the nobility

or high functionaries, and comes from China. Men wear extremely wide trousers, confined at the ankle, or loose-flowing, and a short jacket extending just below the hips. The rich wear long silk robes, confined at the waist with a cord, to which are attached tobacco pouches, pipes and fans. Sleeves are sometimes two feet wide, and answer the purpose of pockets. Buttons and pins are not used; clothes are tied on. Several silk jackets of different colors are worn at the same time. White is also worn in winter, but jackets are quilted or lined with sheepskin. Several suits are worn at once, and put off, one by one, as it gets warmer. The rich wear Chinese shoes or long cloth boots; the poor, straw-plaited sandals, white cotton shoes, or raised wooden shoes. Men's hats are intended primarily to protect and display the top-knot. Their fashion is five hundred years old. They are made of crinoline or fine split bamboo, lacquered in black, and are transparent. They are tied on, and retained on the head as a mark of respect. Spectacles of large, dark crystals are much prized, and pipes are three feet long.

A woman's costume consists of several pairs of loose trousers, covered by a starched skirt or silk robe, made to touch the ground. In cases of working women, they reach only to the ankle. A jacket, which

answers the purpose of a corset, is worn, and over this a short upper jacket, which often leaves an expanse of bare skin visible. The eyebrows are shaved to a narrow line. Rouge, powder, and hair-oil are much used.

Children are costumed in gay colors, but are not infrequently seen as nature made them. Their heads are shaved, except a tuft on the crown.

**FOOD AND DRINK** Koreans are large eaters. Rice and a sort of pickled weed are the staple dishes. A quart of uncooked rice is the usual quantity for a working man, but, if he had it, he could easily eat twice as much. Great quantities of fish are eaten, generally raw. Beef is scarce. Pork, fowls and game are plentiful. Dog meat is much relished in summer, when it is said to be at its best. Vegetables consist of beans, peas, lily-bulbs, sea-weed, acorns, and the unpopular potato. Ginseng, the Korean cure-all (more precious than gold), is largely cultivated. Fruits are plentiful. Tea is almost unknown, and but little cultivated. Liquor is distilled from millet, barley and rice, and is indulged in freely by the natives, who love strong drink. Korea abounds in many pure springs.

## **SOCIAL CUSTOMS**

As in other Eastern countries, the seclusion of women among the upper classes is absolute. It is necessarily less so among the laboring classes, as women work in the fields, carry heavy loads to market, weave, spin, draw water, husk rice, make all the clothes of the household, cook the meals, and do all the interminable laundry work the wearing of white entails. Women of rich families do no domestic work. The sexes are separated at the age of seven years, boys being relegated to the men's apartments and girls to the women's. Family life is impossible under these conditions.

A Korean woman exists solely for man's pleasure and profit. She possesses no political or moral status. At birth she is scarcely welcome. During girlhood only her nearest of kin may speak to her. She is nameless, and only known as the daughter of somebody. Marriage is arranged for her by her father, who, perhaps, buys her a husband she has never seen. She is then spoken of as the wife of somebody. Not until she is known as the mother of somebody does she possess any status. As there are no native schools for girls, only about two women in a thousand can read. Remarriage is not forbidden in case of a husband's death, though not long since perpetual widowhood, and even

suicide of widows, were commended to the point of erecting memorial gateways and temples in honor of the victims. A woman cannot divorce her husband for any reason, but he may divorce her for any one of seven reasons, namely: incurable disease, childlessness, infidelity, jealousy, theft, incompatibility with her parents-in-law, and a quarrelsome disposition, but as a man may not remarry, there are few divorces.

Formerly child-marriages were frequent and lawful, occurring at the early age of nine years, but it is now illegal for girls to marry under sixteen. The marriage service is unaccompanied by any religious ceremony. The bride, whose face is painted a dead white, with patches of vivid red on the cheeks, is led in and placed opposite the groom on a platform. Neither speaks. The bride courtesies twice to the groom, and the groom bows four times to the bride. These salutations before witnesses constitute a legal ceremony. A goose, typifying fidelity (a feminine virtue), is always brought by the groom. The bride withdraws to the women's apartments, the groom to the men, feasting separately. Absolute silence on the wife's part is requisite, both during the ceremony and afterwards. She is a passive nonentity, and goes to her husband's home as a part of his goods and chattels. Love is not required, nor domestic happiness expected. Husbands are never seen conversing with their wives, rarely consult them on serious



matters, and do not openly mourn their death. Concubinage is common; polygamy forbidden.

**CHILD LIFE** is very happy. Children are loved by both men and women. A child's first lesson is obedience and respect for his father. Families are small, as a rule, and boys are more highly regarded than girls. Children are not exposed (to death), though they have been sold in times of famine. The mortality among them is very great. Children by first marriages have special rights over those by second marriages, while children of concubines have no social standing.

**ANCESTOR WORSHIP** is the real religion of Korea. Buddhism was disestablished five centuries ago, and Confucianism is now the official religion, but it is held in little reverence, not so much owing to a lack of moral sentiment, as to contempt for the degraded priesthood, who rank below the "despicable caste" and just above slaves or bondsmen. The most sacred names in Korea are father and mother. A Korean's hope of eternal life is through posterity. To that end he marries his sons in childhood, and if he has none of his own to perform the ancestral sacrifices, he will adopt a near ma'e relative. Ancestral tablets are in every room,

before which offerings are made to spirits of departed parents, night and morning for three years, by the children. After this period they are only made on the anniversary of the births and deaths and on four national fete days. This custom is universal, and shows a devoutness unequalled by any other people. To be faithful to the dead is a more sacred duty in their view than to care for and protect the living.

Burial is a matter of the gravest consideration. It is so important that the site be propitiously selected that geomancers are consulted and bodies left to rot in the sun while the search is being conducted. Mountains are preferred as sites, being looked upon as dragons able to protect the dead. To touch an ancestral grave is to pay the forfeit with your life. Marriages are often postponed many years, as they cannot take place until after the expiration of the time of mourning.

**DEMONISM** has as firm a hold on the Hermit Realm as has ancestor worship. The special vocation of the blind is to exorcise devils, and the country is overrun with fortune-tellers and astrologers. All bad fortune, particularly sickness, is attributed to evil spirits. Earth, air, trees, the roof, the well, the fireplace, are all peopled by devils to be propitiated. Snakes are particularly venerated, and weasels and pigs are worshipped.

Offerings are made to the gods of small-pox and cholera. Medical missions are proving the best charm against this barbarous bondage, and with Christ's help will emancipate the nation from it.

### **HOPE FOR THE FUTURE**

In recent years the traditional customs of Korea have undergone great and rapid changes. The Japanese conquest and the influx of foreigners have revolutionized the ideas of former days, and the rapid spread of education is transforming the new generation. The wonderful progress of Christianity, in spite of war and political disturbance, is the best hope for the future of Korea. The first Korean Christian was baptized in 1886. Now the Presbyterian Churches alone number more than twenty-five thousand members, in whose homes Christ is worshipped and obeyed. The devotion and self-sacrifice shown by the people in supporting their churches and schools is worthy of the highest praise.

Price .03

1923

**A TRIP IN  
CHOSEN**

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#### Note to Tourists

The Chosen Branch of the Japan Tourist Bureau issues many booklets and others on similar lines to the following, and distributes them gratis for the general information of tourists.



### FUSAN.

The open port of Fusan is in the south-eastern part of the peninsula opposite Shimono-seki, Japan, across the Chosen Channel. Zetsuci Island lies at the mouth of the harbour and Ryuto-zan stands in the centre of the city, and from it a comprehensive view of the city and port is gained. The mountains surrounding the harbour and the city provide the port with a natural breakwater.





## FUSAN PIER.

Ferry steamers ply twice a day between Fusan and Shimonoseki, taking 8 hours to cover the distance of 122 knots. These steamers from and to Japan connect at this pier with trains to and from Keijo or Mukden.



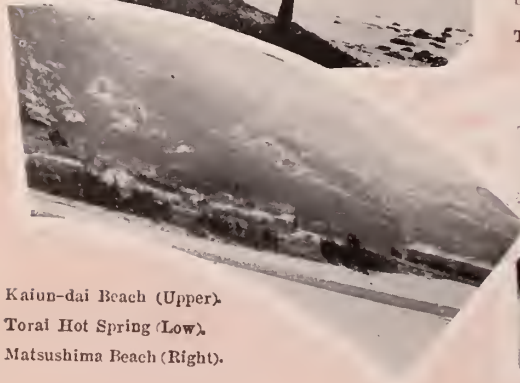
## FUSAN STATION HOTEL.

Fusan Station is a few minutes walk from the pier. Some parts of the station building are occupied by the hotel. The apartments are neat and comfortable, and the hotel offers a very convenient resting-place for travellers in transit.



ENVIRONS OF  
FUSAN.

Many pleasure resorts are found in the environs of this city; representative of these are Torai Hot Spring, Kaiun-dai Beach, and Matsushima Beach. Tourists can visit all these places by motor. There is also an electric tramway to Torai Hot Spring.



Kaiun-dai Beach (Upper).  
Torai Hot Spring (Low).  
Matsushima Beach (Right).



### BONGYO-JI.

The compound of this monastery is thickly wooded with aged pine trees. The grandeur and serenity of the buildings, more than a thousand years old, leave a lasting impression upon all who see them. Motor-cars can be hired at Fusan.



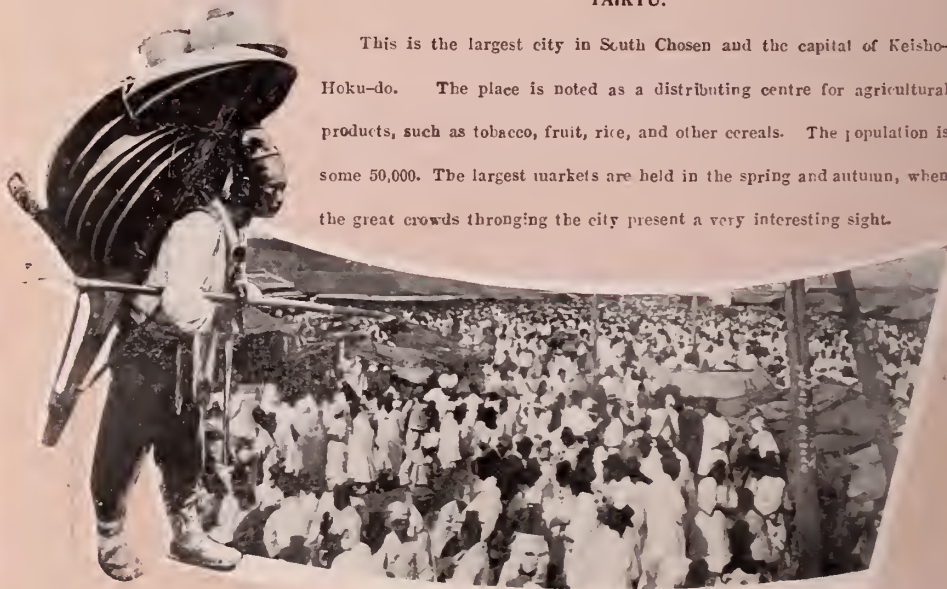
### TSUDO-JI.

The temple itself is a magnificent building, and its surroundings are quiet and shaded with aged trees. There are 280 monks in residence, and it is said that the building was erected some thousand years ago, and is one of the three largest temples in South Chosen. It can be reached by motor-car from Fusan or Fukkin.



## TAIKYU.

This is the largest city in South Chosen and the capital of Keisho-Hoku-do. The place is noted as a distributing centre for agricultural products, such as tobacco, fruit, rice, and other cereals. The population is some 50,000. The largest markets are held in the spring and autumn, when the great crowds thronging the city present a very interesting sight.



Market at Taikyū.

## KEISHU.

This was the capital city in the Shiragi Era (57 B. C.-935 A. D.). The town and its environs contain many historical relics, such as tombs, temples, and shrines, which display the wonderful skill of a thousand years ago. It can be reached by rail in about 4 hours from Taikyū. It is known as the storehouse of treasures, and visitors to it are reminded of the golden age of that era.



Old Tombs (Upper).  
King's Monument (Low).



Old Tower at Fukkoku-ji

## JUJO HOT SPRING.

This can be reached from Taiden by motor in 20 minutes. It is noted as a health giving spring and is said to contain a great quantity of alkali and some radium.



Kusan (Left). Zenshu (Right).



## KONAN LINE.

Kusan is an open port with a population of some 16,000 and is a port of call for many coasting steamers. The Konan Line has its terminus here.

Zenshu is the seat of government of North Zebra, and has a population of some 14,000. There are many places of interest around. It is reached by light railway connecting with the Konan Line at Riri.

Koshu (Right Upper).

Moppo (Right, Low).

### KONAN LINE.

Koshu is the capital of South Zenra and is connected by light railway with Shoteiri.

Moppo is situated in the extreme south-west of the peninsula, and is the chief centre of the export trade in cereals and cotton.



Loading Cotton at Moppo Wharves

South Zenra is blessed with a moderate climate and fertile soil, and is noted for the abundance of its agricultural products. The crop of cotton in this province is said to amount to over 500,000 kin yearly. The cotton trade here is the largest in Japanese territory.





Suigen (Upper). \* Onyo Hot Spring (Low).



### ENVIRONS OF SUIGEN.

Suigen was chosen by the Li Dynasty as the site for a palace, and its gates and pavilions still stand in all their ancient grandeur. In the neighbourhood are many places of interest noted for their beautiful scenery.

Onyo Hot Spring. A light railway service joins this spring to Tenan and the trip makes quite a delightful outing taking one day from Keijo.



## RYUZAN.

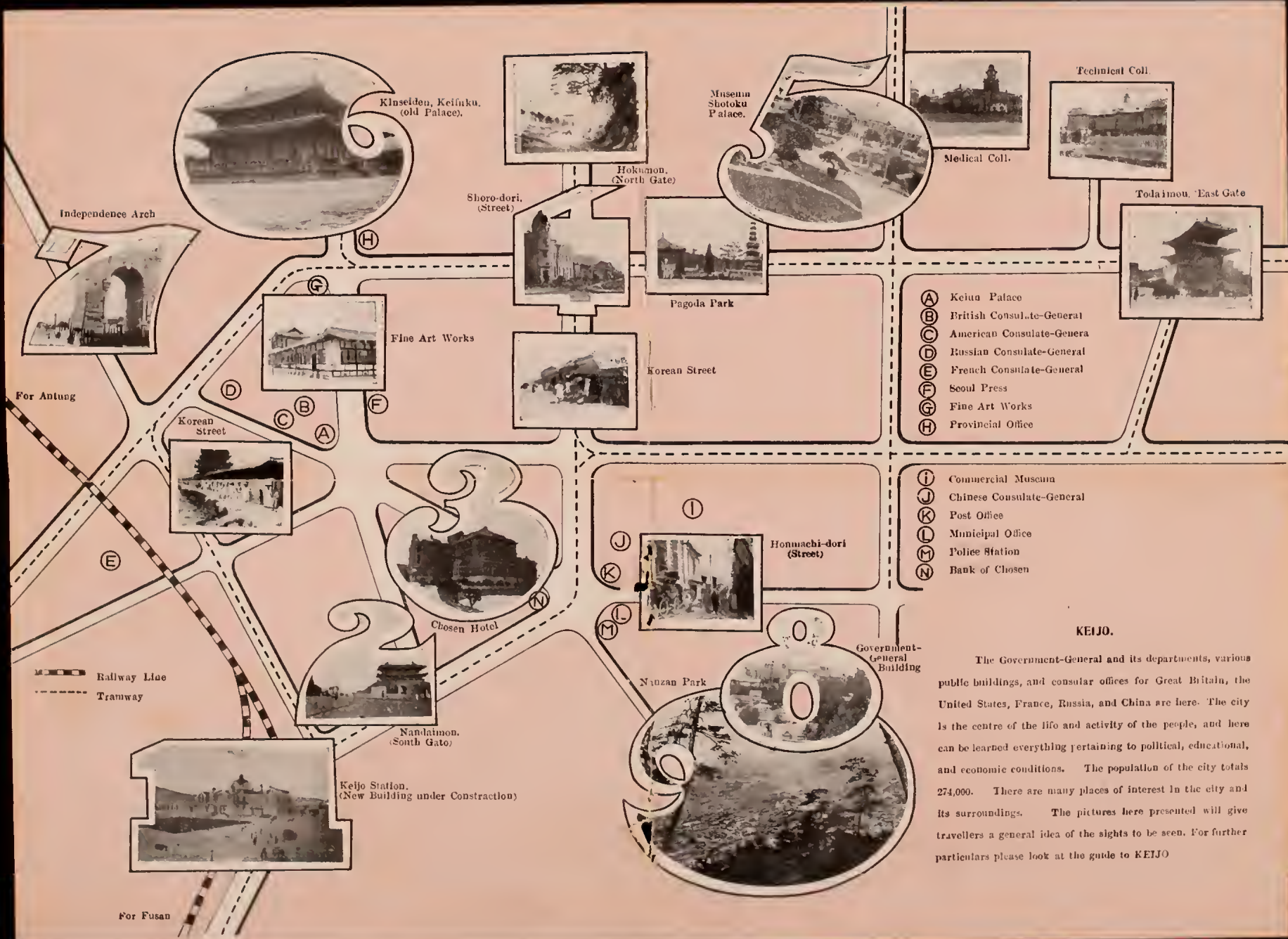
Ryuzan is part of the city of Keijo. The Keijo Office of the S. M. R. Co., and the Choson Branch of the J. T. B. are near the station.

Koshoen Golf Course was laid out by the S. M. R. Co., and is managed by the Chosen Hotel. It is about two miles from Ryuzan.

The R. Kan, half a mile from Ryuzan, affords not only boating and fishing in summer and spring, and moonlight picnics in autumn, but gives good skating reaches in winter, and is thus a charming place of resort the year round.



Koshoen Golf Course (Upper).  
Skating on R. Kan (Centre).  
Chosen Branch, J. T. B. (Low).



Kimseidon, Keifuku.  
(old Palace).

Museum  
Shotoku  
Palace.

Technical Coll.

Medical Coll.

Todaimon, 'East Gate

Independence Arch

Shoro-dori.  
(Street)

Hokamou.  
(North Gate)

Pagoda Park

For Antung

Fine Art Works

Korean Street

- (A) Keion Palace
- (B) British Consulate-General
- (C) American Consulate-General
- (D) Russian Consulate-General
- (E) French Consulate-General
- (F) Seoul Press
- (G) Fine Art Works
- (H) Provincial Office

Korean  
Street

- (I) Commercial Museum
- (J) Chinese Consulate-General
- (K) Post Office
- (L) Municipal Office
- (M) Police Station
- (N) Bank of Chosen

(E)

Chosen Hotel

Honmachi-dori  
(Street)

### KEIJO.

The Government-General and its departments, various public buildings, and consular offices for Great Britain, the United States, France, Russia, and China are here. The city is the centre of the life and activity of the people, and here can be learned everything pertaining to political, educational, and economic conditions. The population of the city totals 274,000. There are many places of interest in the city and its surroundings. The pictures here presented will give travellers a general idea of the sights to be seen. For further particulars please look at the guide to KEIJO

Nandanmon.  
(South Gate)

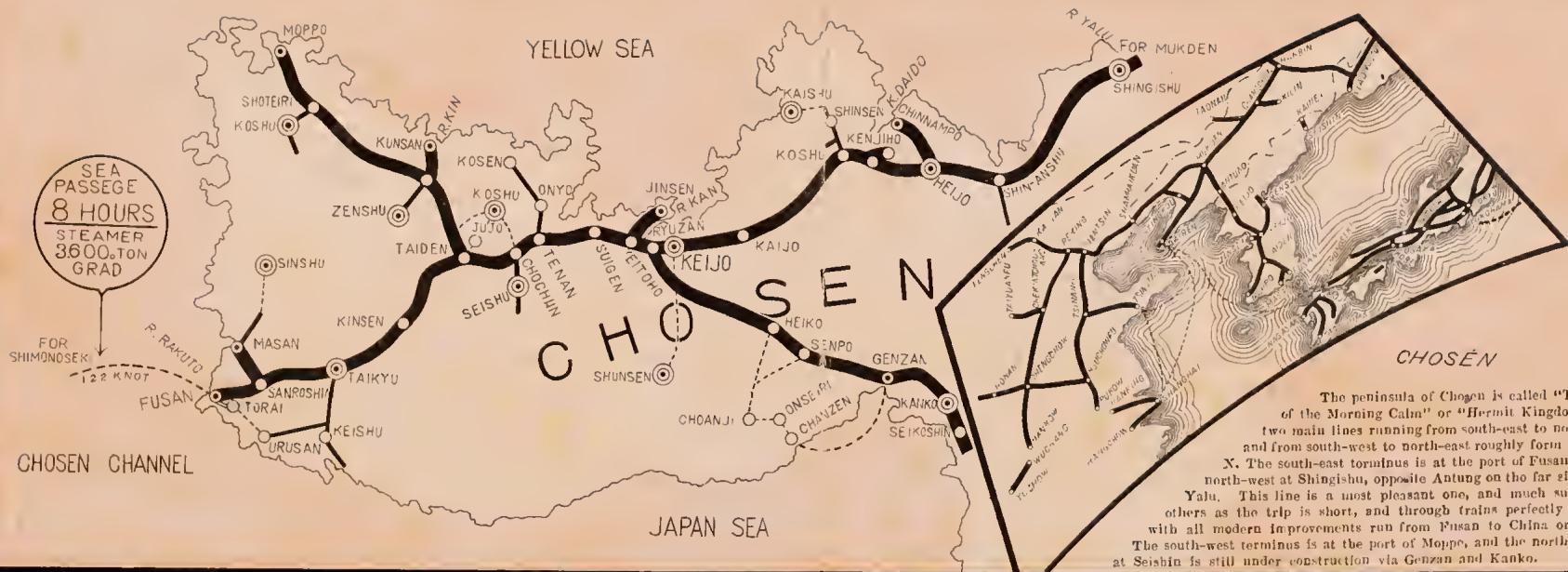
Nausan Park

Government-  
General  
Building

Keijo Station.  
(New Building under Construction)

— — — — — Railway Line  
- - - - - Tramway

For Fusan



The peninsula of Chosen is called "The Land of the Morning Calm" or "Hermit Kingdom". The two main lines running from south-east to north-west, and from south-west to north-east roughly form the letter X. The south-east terminus is at the port of Fusan, and the north-west at Shingishu, opposite Antung on the far side of the Yalu. This line is a most pleasant one, and much superior to others as the trip is short, and through trains perfectly equipped with all modern improvements run from Fusan to China or Siberia. The south-west terminus is at the port of Moppe, and the north-east one at Seishin is still under construction via Genzan and Kanko.

## CHOSEN HOTEL.

The hotel is under the direct management of the S. M. R. Co., and is beautifully situated in the heart of the city. The ground on which it stands is within the precincts of the "Temple of Heaven". The hotel is famous for its magnificence, its complete equipment, excellent cuisine, and unobtrusive service. The Inquiry Office of the J. T. B. is in the hotel and English-speaking guides can be obtained through the office and travellers cheques exchanged. Motor-cars and runners from the Hotel meet every express train at Keijo Station.



Rose Garden



Concert Hall



Bed Room



Dining Room



## CULTURE FOR THE YOUNG.

We cannot judge the condition of the people by a mere glance at the small cottages, their poor surroundings, and the narrow streets; it is necessary to give attention to the earnestness and seriousness with which they seek to improve their lives. The foolish customs and doubtful practices are fast dropping into disuse except among a few old conservatives who still cling to the tyrannical and oppressive habits inherited from ages past. The pictures here inserted give a general idea of the training of the youth of this country.



Kindergarten



Primary School



Students in Work  
Shop



Sericulture



Jinsen Dock (Upper.  
Jinsen Public Baths.  
The Swimming Pool (Centre)  
Bath Room (Low).

### JINSEN.

Jinsen is an open port, known to foreigners as Chemulpo, and is about one hour from Keijo by rail.

The Dock at Jinsen was constructed by the Government-General several years ago and this has made the harbour quite safe, though here the tide rises as high as 30 feet.

Getsubi Island. It is joined to Jinsen by a long embankment. The island is planted with numerous cherry trees which attract many tourists in the flowering season. Sea bathing here in summer is ideal, and a large SWIMMING POOL was opened last year to the general public under the direct management of the Company.





King's Tombs (Left).  
Motor Road (Centre).  
Gyuji-do (Right).



### ENVIRONS OF KEIJO.

These three pictures give a general view of the country around Keijo. The King's Tombs are in Kinkokuri, a village some 10 miles away. Here are buried the immediate ancestors of the House of Li.

The cherry blossoms at Gyuji-do make an outing there most attractive in the flowering season.

The roads are so good that tourists can enjoy delightful excursions by motor to all the interesting places in the neighbourhood.

### SHAKUO-JI.

The temple is a magnificent one erected by the first king of the Li Dynasty some 500 years ago. It is two miles from the station, where rickshaws can be hired.



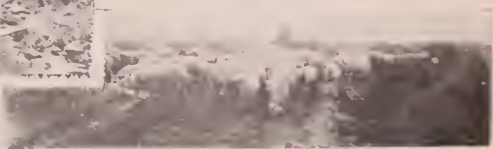
### SAMBO WATERFALL.

This famous fall is about 3 miles from the station. It makes a sheer leap of 140 feet and is called Odaki (male fall). The stream with its swift current for several hundred feet is called Medaki (female fall).



### SHEEP BREEDING AT SEMPO.

Sempo Station stands at the highest point reached by any line in Closen. The tableland has an agreeable climate in summer. The Government Sheep Breeding Farm here is quite a famous institution.





## GENZAN.

The Keigen Line ends and the Kanko Line starts here. It is the most important Korean port on the Japan Sea, 141 miles or 7 hours from Keijo by rail. Katsuma Beach and Shteiri Beach are noted summer resorts. A hotel is open at Shteiri in the season.



Katsuma Beach (Upper).  
Shteiri Beach (Low).

## KANKO.

This is the capital of South Kankyo. It is famous as the birthplace of the founder of the Li Dynasty. There are also many places of interest in the town and its environs.



Hotel at Shteiri.



Bird's-eye View of Kanko (Upper).  
Hongu Shrine (Low).



Kyuyu-en.

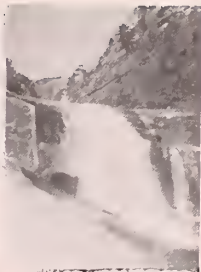
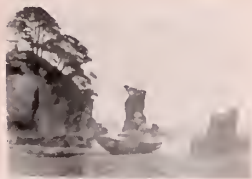
Cy. kuryu-do (Left).  
Onseiri Hotel (Centre).  
Bonju-tan (Right).



Pandutsu-so.

## OUTER KONGO

Kongo-san is representative of the best scenery in the world; it is divided into two great groups—Outer and Inner Kongo. Leaving Keijo in the evening one arrives at Gerzan the next morning and at the Onseiri Hotel that evening. The hotel is open from June to October. Onseiri Hot Spring gushes out at the foot of the mountain.



Sea Kongo (Upper).  
Bankei-do (Centre).  
Biro-bo (Low).

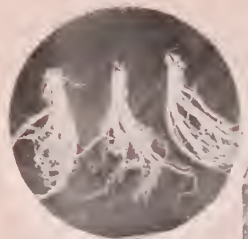
Choanji Hotel (Left).  
Shinjutan (Right).  
Meikyodai (Low).



### INNER KONGO.

Sea Kongo and Bankeido are parts of Outer Kongo. Leaving Keijo early in the morning, the train takes one to Heiko, and from there it is an easy run by motor (about 6 hours) to Choanji. Choanji Hotel is the only European Hotel in Inner Kongo. It is open from June to October. For further particulars please apply for the booklet "KONGOSAN" at the Inquiry Office of the J. T. B.

Korai Ginseng (Upper).  
Zenbiku-kyo (Centre).  
Taikozen Castle (Low).



## CHINNAMPO AND KENJIHO.

West Chosen is noted for its factories and farms, and Chinnampo is the exporting outlet for their products. About 3 hours from Heijo to Kenjiho by rail. The Mitsubishi Iron Foundry here is famous in the industrial circle of Chosen.

Chinnampo Harbour (Upper).  
Kenjiho Iron Foundry (Low).



## KAIJO.

About 2 hours from Keijo by rail. The city prospered for 470 years as the capital of the Korai Dynasty (918-1393). It is noted as the home of ginseng. Earthenwares found in graves here are considered rare relics. There are many historic relics in the city and environs.



Botandai and Otsumitsu-dai.



Kiisan Girl,



Yanagiya Hotel

### HEIJO.

About 6 hours from Keijo. Population about 78,000. This is the capital of South Hcian. It has a history of some 3,000 years, and there are many historic relics and places of interest in and around it. The Yanagiya Hotel is under the special contract with the S. M. R. Co.

The land is fertile and the province prosperous. Many kinds of factories are found here. The old city is called Pyeng-yang or Ping-yang by foreigners.



Futsu-u-mon.



Swing Bridge over the Yalu Upper.

### SHINGISEU.

This is the capital of North Heian. It stands on the left bank of the Yalu River which divides Chosen from China. Numerous logs are rafted as far as 500 miles down the river from the famous forest land.

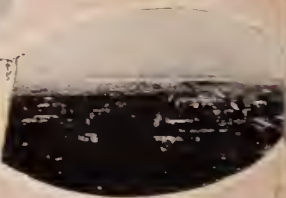
The Government has in this town a Timber Undertaking Station. The iron bridge across the river was completed in October, 1911; its length is 3,098 feet. The Station Hotel forms part of the station, and is comfortable and homelike. Excursions to battle-fields and the ports along the Yalu, and to a hot spring at Goryu-hai can be arranged at the hotel.



Korean Pony (Centre).  
The Station Hotel (Low).



Forest Along the Upper Yalu  
Antung (Low).



## HOTELS.

Under the management of M. M. U. Co.

GRAND HOTEL, Kaii (9-11).

Under the management of the agents of the Hotel. Through the  
middle of the hotel entrance from the main entrance, the hotel.

### STATION HOTELS

Under the management of the agents of the Hotel. Through the  
middle of the hotel entrance from the main entrance, the hotel.

### HOTELS IN YOKO-SAN

Under the management of the agents of the Hotel. Through the  
middle of the hotel entrance from the main entrance, the hotel.

Under the management of the agents of the Hotel. Through the  
middle of the hotel entrance from the main entrance, the hotel.

### YAMAUCHI HOTEL, Kaii.

Under Special Contract

Under Special Contract

### DINING CAR SERVICE

Under the management of the agents of the Hotel. Through the  
middle of the hotel entrance from the main entrance, the hotel.

### SUITS IN KAII, Kaii.

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Under Special Contract

Under Special Contract

# JARVIS EXPEDITION

The following is a list of the names of the men and women who accompanied the expedition to the island of Jarvis, in the month of August, 1874. The names are given in the order in which they were received on board the ship, and are followed by the names of the vessels in which they were transported to the island.

## THE MEN

John A. King, U.S. Navy, commanding officer

## THE WOMEN

Miss M. A. King, wife of the commanding officer  
Miss E. A. King, daughter of the commanding officer  
Miss J. A. King, daughter of the commanding officer  
Miss K. A. King, daughter of the commanding officer

## THE BOATS

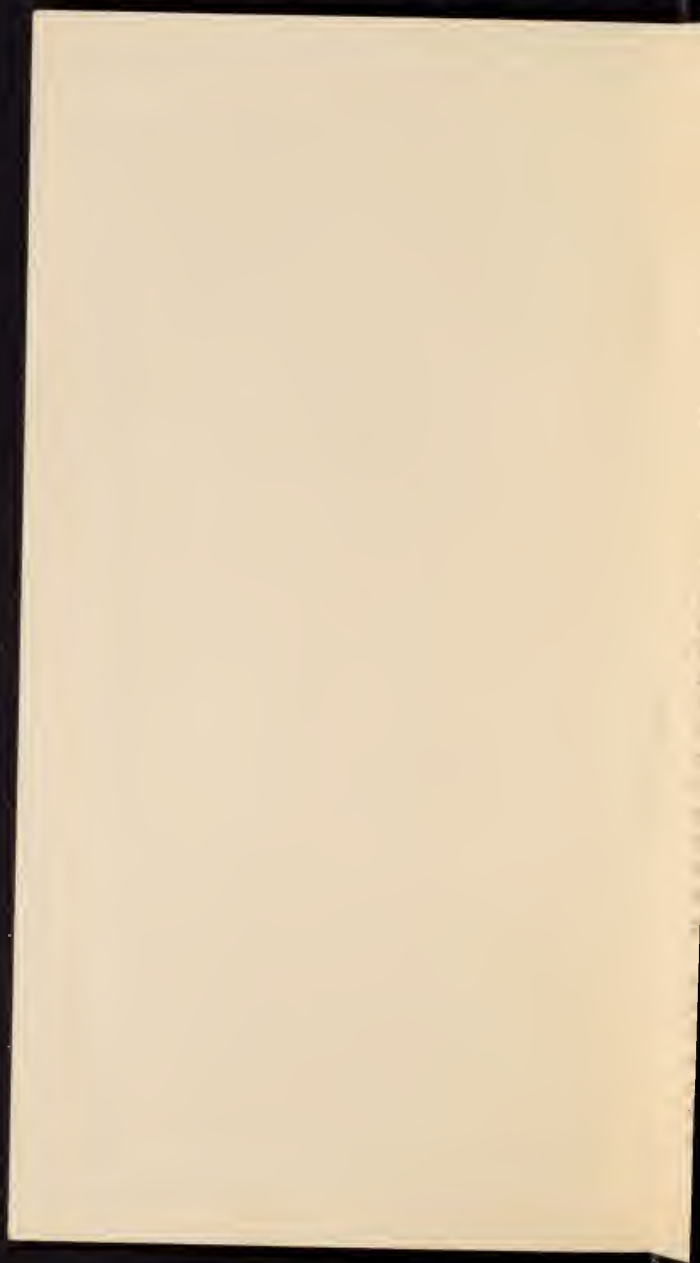
The following is a list of the names of the boats which were used during the expedition. The names are given in the order in which they were used.





*A Front Door Bell's  
Soliloquy*

1927



## A Front Door Bell's Soliloquy

I am the Front Door Bell. What a fine place I have, to be sure, from which to see everybody and everything! These people certainly built on a splendid height! Have you seen the family yet? No? Well, there is a boy of ten, named Donald, who just dashed off to school on his bicycle, and little Dorothy, three years old, beside the father and mother.

But look! There is someone coming up the road through the big trees. He is turning in here, with a note in his hand. Listen,—he says that at the Social Evangelistic Center they need a bath-house, and playground equipment, and would like my lady to make some candy to sell at a concert for the benefit of their fund. I wonder how much she will sign up for? There, she is handing him some money, and telling him that she would rather give that way than to use her money to buy materials, take time to make the candy, and give them the trouble of selling it to turn it back into money again. He does not seem to mind getting the cash direct, as a short cut.

Here comes a young Korean. He has a library book in his hand, so I suppose he is a member of that New Life Society. They do come here an awful lot, to talk over their problems and get new books to read, and it beats all how many Koreans read these Japanese books that we have in our library, and most of them reli-

gious ones at that. I know what they are, for they were all brought out past me one day last week, when they were being house-cleaned out in the yard.

Another young fellow, I think he is Japanese, but for the life of me, I cannot always be sure when they get dressed up in the "foreign" clothes that are all the rage now. My, I wonder if he is never coming out again. You do not suppose he is intending asking all those questions he had written down on that paper, do you? I saw him fingering it before he went in, and he had jotted down: Salvation, Future Life, Sin and Suffering, The Bible as God's Word, Miracles, and a lot more. It will take a long time to talk about all those, I should think.

There comes the Chinese gardener with his baskets slung from a pole over his shoulder. He'll not bother us, but go to the back door, and my lady will have to be called away from her language study, I suppose, to select bamboo sprouts and lotus root, and maybe some of that nice spinach he had on his load.

Do you see that Japanese lady and gentleman coming up the walk? It does not matter that it is not yet the middle of the forenoon, they will have to be served tea, and I happen to know that the cook has just gone off to her house for a late breakfast. I suppose she filled up the range with coal and the tea kettle with cold water as she usually does, and she will not be back for an hour. It would be discourteous not to serve some-

thing, though some of the most polite guests will leave their tea quite untouched. They are hoping that my lady will help them get suitable draperies for the Directors' room in their new Y. W. C. A. before the opening meeting, day after tomorrow. That will mean some hustling.

Here comes another back-door huckster, selling green vegetables and tough meat. Do you see those long thin bundles of straw on his load? They contain ten eggs apiece, set end to end, and it is remarkable how easily they can be carried in that way without breaking.

Do not miss this. That is no Easter bonnet on that Korean woman's head. It is a live chicken, and she has stuck it up there as the easiest place to carry it. Yes, she's from the country. The way she dresses her hair and ties that stiff white cloth around it show where she's from. Well, I declare! She never saw me at all, and I suppose she would not have known what to do with me even if she had seen me. She does not even knock, but peering in through the screen door, fumbles with the latch, coughs ostentatiously, and goes in, chicken and all! Hear her big, hearty voice, as she presents the fowl as her gift. How it does squawk! O, I know now who she is. Her son came up from the country awhile ago, and has come to the house here from time to time for help in getting work, and a start in a night school. Do you hear that? She is saying that if she brought a gift commensurate with her gratitude

it would be not a chicken, but an ox! Isn't she a caution?

Be quiet now, and watch that young Japanese come out. He's the one with the long list of questions, and looks very thoughtful as he goes away. The head of this house will not be able now to get through the work he planned for this morning, I am sure, but then, what kind of missionary would he be, if he put out a sign reading, "Busy! Writing annual report for the Board and Church at home. Not to be interrupted today"?

You want to know who that old Korean woman is with the empty bottle in her hand? You are right. It is an American Mason jar, and no mistake. It belongs to this house and she comes here to get milk for her grandson. No, they do not run a dairy, but they have a cow, and sometimes have milk to spare. This baby is the sixth child, and only one of the other five survived the first few months of life. They had to resort to artificial feeding and failed through ignorance in every case. The father is about as proud of this boy as anyone you ever saw. It was he who saw to it at the start that the bottles were scalded and everything pertaining to the child's feedings kept scrupulously clean. All my lady's orders were followed out to the letter, and now the whole family dotes on the little fellow till they are in a fair way to spoil him entirely.

Now the girl whose husband is in America is coming out. They seem to be making last arrangements for some

meeting. No, I guess it is a wedding, and she wants my lady to play the wedding march for her brother and his bride. She is asking now most naively whether they have the wedding march at American weddings. I wonder if she thinks it is an indigenous Japanese custom?

Why! Here is a Ford coming up the road, and in through the gate,—a foreign lady inside. She says she has been to the concert hall, and they won't open up the piano so that she can practise her solo for the concert this evening. Well, I declare. There goes my lady with her, just as she is. I suppose, being on the committee, she can insist on their turning over the key to the piano. It's a great thing for the foreigners out here,—this Music Club. They meet once a month around in the homes for informal programs, and then in the spring put on a fine concert to which guests of all nationalities are invited. There is quite a bit of talent in the community here, counting missionaries and business people and those in the consular service as well, and it does them good to express themselves musically through this club.

There's a Woman's Club, too, and my lady has been working on its Social Welfare Committee. They have had a number of Russian refugees to look after this winter, to keep some from starving and others from suffering for lack of clothing and fuel. They have started a reference library for the children of the foreign school, too, and instituted a voluntary nurse's service, so that the womer

of the foreign community can be of assistance as needed in each other's homes in times of illness. Even though your roots came from America, don't forget that "Foreigner" out here means American or European. And speaking of the School for Foreign Children, that takes up some of my lady's time, too, for she is on the School Board, and secretary to the Association. I have heard her say that though it is hard to get that work in, it is better to put one's energies into furthering the interests of the school than to be attempting to get along without it, and teaching one's children at home.

There is a fine group of Japanese ladies that come here once a month. First they have a Bible hour which is managed through one of them who acts as interpreter, and many of them take part in the discussion. Then follows a practical lesson in cooking, or sewing, or knitting, or some other home-makers' problem. And my lady tries to call on them in their homes, in between times. But don't start asking me about anything that goes on in those Japanese houses, for I have never been inside one, myself, and all I can tell you is what I hear and see from my vantage point here at the front door.

GRACE KILBORNE KERR.

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 Fifth Avenue, New York



1920

# NAM CHURI

A GIRL OF CHOSEN

BY

HARRIET E. POLLARD



WOMAN'S PRESBYTERIAN BOARD OF MISSIONS  
OF THE NORTHWEST

Room 48, 17 North State Street, Chicago

Price 3 cents each; 30 cents a dozen

Korea

THE mother of Nam Churi looked up from the smoke of the little kitchen, where she was stuffing dried pine boughs into the tiny opening of the mud-walled fire place. Over the fire steamed the iron kettle, awaiting the rice for the family's evening meal.

She smiled a welcome into the face of the Bible woman who stood in the door way. The two were friends in Christ and the Bible woman understood the urgency of the work which prevented her being immediately invited into the family living room. Presently, however, as a younger woman appeared with a sieve full of well-washed rice and began dropping it into the kettle, Nam Churi's mother rose and with a slight gesture said: "My daughter-in-law will finish the work. Let us go into the room."

Seated on the oiled paper covering of the warm floor which was already reflecting the heat of the blazing fire on the other side of the wall, the two women went thru the usual formalities and settled down to a friendly chat. "Did you have a great deal of trouble on your journey? How do you like riding a horse? Isn't it fun to travel with an American lady? Have you seen all of her clothes and have you eaten any of her strange food? They say she has a bed in her room and that she eats her food from a high table! Well, since you are to be here for a week, we shall have much profit in Bible Study and perhaps we shall have a 'sightsee' of her strange belongings. Thanks to God for sending you and her to teach us."

Presently the talk drifted to the wonderful sights of the city where other foreigners, missionaries, lived. Little Nam Churi listened to the tales of life in the Mission Compound and leaned forward eagerly when Chunsi, the Bible woman asked: "Why don't you send your little daughter to the Girls' Academy? They teach girls the Bible and how to read and write Han Moon" (those wonderful Chinese ideographs which only scholars knew and into the mysteries of which Nam Churi's brother had already given her a glimpse). "They teach other subjects, too. The girls live in a house

which they call a dormitory. Here the girls are as carefully chaperoned as if they were at home. They cook and wash and iron and learn to be good housewives." "Thank the Lord" replied Nam Churi's mother. "How much does it cost?" "Twenty-five yang a month (\$2.50), only two hundred and fifty yang (\$25.00) a year." "Who could find 250 yang to spend on a girl in one year?" was the response. "We shall have to send her away in marriage." And with this the subject was settled in the mother's mind. Not so with Nam Churi. She could scarcely eat her bowl of rice and pickles, after the Bible woman and her mother had been served and had departed to the evening meeting at the Church. As she helped her sister-in-law wash the brass bowls and spoons, she was thinking, "Marriage so soon, with nothing but work in a mother-in-law's kitchen, and that wonderful school only fifteen miles away!"

She lay awake a long time under the same coverlet with her younger sister and lying close to her mother on the warm floor of the family living room. How should she manage it? The Bible woman had intimated that some girls did sewing and were paid for it with money from Christian people in America. Well, why should she not learn to sew?

A Korean mother's heart is loving and indulgent. So it came about that Nam Churi's father was won over by the promise of there being one less at home to feed. One bright fall day, Nam Churi found herself trudging along the country road behind the sturdy farmer who was going to the city on business and had promised to lead her to the School. On her head she deftly balanced the small bundle of clothing prepared with much labor and a mother's loving sacrifice.

Safe within the walls of the Mission Compound she found her courage almost failing, for there was that strange foreign house with its austere door. She rapped gently according to the foreign custom she had heard explained, coughed in the usual Korean way and waited expectantly. Presently her faith was rewarded and she found herself bowing low, with hands folded in true Korean

deference. "Are you the principal of the school? Oh, I am so glad and thankful to God. I have come to study." It was only after some conversation concerning her preparation and age that she ventured to remark: "I have just one anxiety. I have no money." Then the principal looked puzzled for her treasury was nearly depleted; but should her faith be weaker than that of this untutored child of God?

Thus did Nam Churi enter upon the joys of school life. So earnestly did she study, so persistently did she ply the needle, and so gratefully did she accept the wages of her labor that she was an unconscious blessing to others. Riches indeed to her were the modest sums she received month by month, tho barely enough to buy her rice and books after the tithe was laid aside for the Lord's fund. It was a sad day for the American principal when she had to say to Nam Churi at the close of her third year in school: "There is a war among western nations and our funds are low. I cannot promise you any money for next term." "I'll trust the Lord," was the reply.

Triumphantly she reappeared the opening day of the fall term and, humbly grateful, she heard the news that tho there was no money for embroidery she might scrub floors in the Mission Hospital. Anything that would help toward that coveted diploma! Also, there would be an opportunity to "preach" to the women in the hospital. Had not Nam Churi yielded her heart to Christ and was she not longing to bring His love into other hearts? Had she not rejoiced in her small share of the Bible woman whose salary was paid from the tithes of the Academy girls? And was she not hoping to be a little Bible woman herself some day?

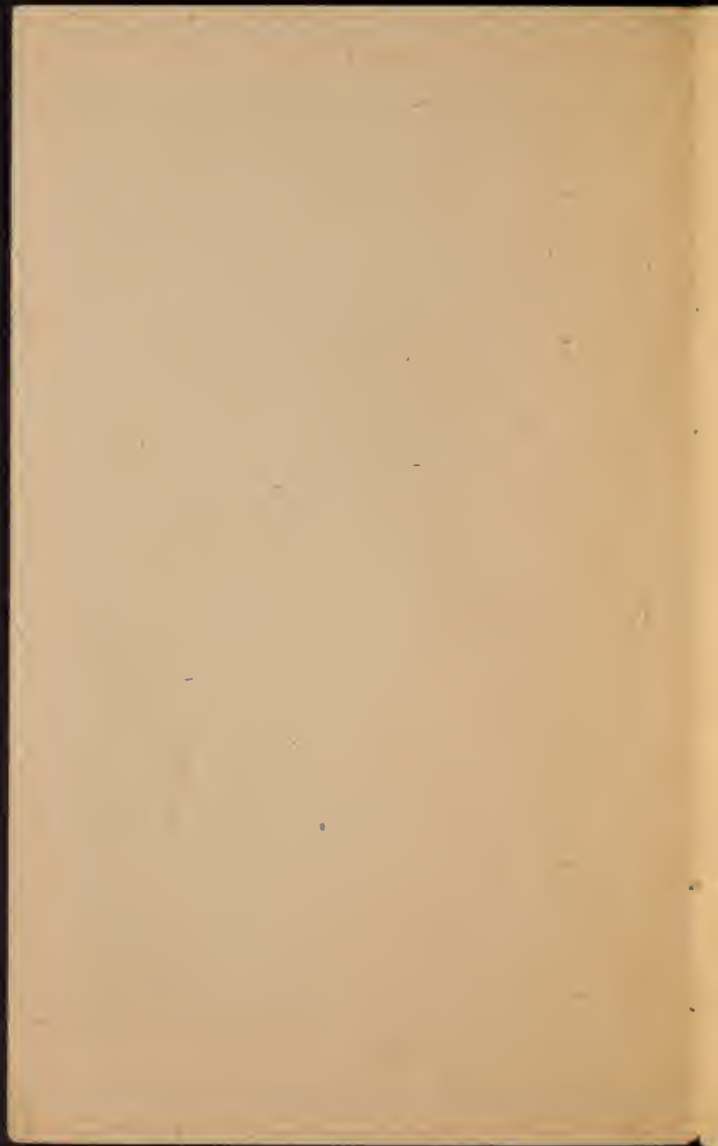
So we leave her singing at her work, one of many busy, happy Korean girls who are being trained for Christian leadership in a land where Christian mothers and teachers are so needed; lights shining in villages darkened by superstition and ignorance. Happy Nam Churi! But what of the many who are not having her chance?

March, 1920.

# Korean Lepers




1924



Severance Hospital, Seoul, Korea

Sept. 15, 1924



Dear Children of The Sunday School:--

I know that you will all be interested to hear about the work for lepers here in Korea. I am sending you some pictures but the pictures alone do not mean much so I will tell you a story about each one. Before I tell you about the pictures, however, I will tell you a little about the work we are doing for these lepers here in Korea. I suppose that you all know something about Korea, but I wonder how many of you really know where Korea is. Lots of people think that it is somewhere in China and a good many folks think that it is an island. Both are wrong as you will see if you look in your geography. It used to be called the Hermit Kingdom because they would not allow foreigners to come in. Of course that was a long time ago. There are probably a thousand of the white race in Korea now.

There are about 20,000,000 people in this country, which is thickly settled. Like all oriental countries there are many diseases here, including the terrible disease called leprosy. Many of the Koreans think that leprosy is a punishment from God for sin, but we know that it is caused by a germ which

in many ways resembles the germ which causes tuberculosis. We have estimated that there are 20,000 people in Korea who have leprosy. This number of people would make a good sized city, if they were all together. Unfortunately they are not all together, but are scattered all over Korea, spreading the disease wherever they go. While the disease does not spread very rapidly, there are so many lepers here that it is spreading faster than we can cure it with the means now at our disposal. We are able to care for only about one leper in twenty. So for every leper we are treating, there are nineteen more going about the country spreading the disease.

These facts sound discouraging but there are several reasons why we are not discouraged but rather much encouraged. First of all we now have a remedy which we believe really cures this disease. Think of that! After all the centuries of despair in the leper world, hope has come at last, and these poor wretches are anxiously coming to us from far and near hoping that we can cure them. You cannot realize how terrible it is to be a leper. For thousands of years they have been the outcasts of society and have been treated worse than dogs.

In the second place; we are encouraged by the help which has come to us from all over the world from people who are sorry for these poor lepers and wish to aid in the work. As you may know, there are two



great societies in particular which have as their special work the helping of lepers all over the world. They are The London Mission to Lepers and The American Mission to Lepers. Both of these societies are undenominational, and are supported by the various churches. You see it is too big a job for any one church to do, so all must join hands and help in this great work. Our work in Korea is supported very largely by contributions from these two societies. Then too, I must not forget to mention the help which the Japanese Government has given us during the past two years.

Altogether we have four hospitals or homes for lepers here on this little peninsula, the largest of which is at Kwangju. We hope some day to have enough medicine and other means to care for all the lepers in Korea and we are asking all the Sunday School children to help. If everyone would help just a little the world would soon be rid of leprosy.

Now I must tell you about the pictures and then I will tell you how you can help us. The first picture shows a blind leper. His name is Chung Mal Dong. He is now thirty-three years old. When he was a small boy his father was very poor and the whole family had to live off the produce of a small field which he rented. When the rent was paid there was barely enough left to buy food and fuel and the few rags they

had for clothes. So you will not be surprised when I tell you that Chung didn't get much to eat and often went hungry. I have known of children in America who complained when they did not get just the kind of food they wanted and would not eat,



but Chung was usually ready to pass his plate for more when there was any more. When he grew older his parents apprenticed him out to another family as they were too poor to support him any longer. As he worked for his board, there was no chance for him to get ahead and save any money. In fact he was practically a slave. When he was eighteen years of age he was found to have leprosy. The disease grew worse and five years later it got so bad that he went to the Taiku Leper Hospital. This hospital is one of the four I mentioned and is under the supervision of Dr. Fletcher, one of our finest missionary physicians. By this time the disease had

affected his eyes and it was found necessary to remove one eye in the hope of saving the other. Unfortunately, he lost the sight of the other eye also and he is now entirely blind. However, before he became blind he learned to read and went to the Sunday School in the Leper Hospital where he heard the story which you all know so well. It seemed very wonderful to him, and he soon became an earnest Christian and as long as sight remained he studied the Bible eagerly. After he became blind others would read the Bible to him and he tried to memorize the verses which were read to him. As a result he has committed to memory the whole of the New Testament up to the end of First Thess., also the 53rd Chapter of Isaiah, 120 verses from Psalms, the 15th Chapter of Proverbs, and the whole of the Shorter Catechism. He has been in the Leper Hospital now for ten years and has worked faithfully for the Master whom he has learned to love, and looks forward to the day when he shall go to a better world where all is light and love, where there are no blind eyes and no suffering. Poor Chung has not had much of a chance in this world but has made good use of the little chance he had. How many of us have done as well? While his eyes are blind he has seen the true Light and is happy in his service for God there in the Leper Hospital.

The next picture shows a young man

and his wife. They look very happy, don't they? The young man's name is Choo Choon Pong (these folks have funny names) and he was in the Leper Hospital for seven years. When he went to the hospital he was only seventeen years of age but he had already had the disease for



four years. Seven years seems a long time to be in a hospital but during that time he learned to read and write both Korean and Chinese. This may not sound like much of a job but you ought to try to learn just one of these languages as I have been doing. After I had studied the Korean language for two years a Korean came to our door

one day. I wanted to be very polite and started to talk Korean to him. After I had talked for a while he smiled and said very apologetically, "I do not speak Japanese." He said this to me in English. Since then I have not been so anxious to show off my knowledge of the Korean language. Perhaps I should say the lack of it. However, I must finish my story. This young man was not a Christian when he came to the hospital but soon became an earnest believer, and before long was a teacher in the Leper Sunday School. Not long ago he was discharged from the Hospital as cured and he is now happily married to the young lady sitting beside him. He is the leader of the small group of Christians in his native village and, has been trying hard to be a good soldier of Jesus Christ. You see it isn't easy. When he left home he wasn't a Christian and one of the hardest things a fellow has to do is to go back to the home town where everybody knows his faults and some times do not hesitate to remind him of the things he did once when he was not a Christian. Then out here they make it pretty hard for a fellow who decides to be a Christian. They not only make fun of him but very often he is disowned and despised by his family and all his relatives. However, day by day this young man is serving Christ in his home town and telling others of the good news of salvation. Not only was he cured of his terrible disease

when he went home but he had something far better. He had found in the hospital a kind physician who healed his body, but he also found the Great Physician who healed his soul. Do you wonder that he was grateful to the missionaries who had taken him into the hospital? The seed which this young man has sown has already begun to bear fruit in the lives of those whom he has won to the faith.



This picture shows a young man with his father. Last summer I spent a few days on a great mountain in southern Korea, where I heard this man's story. I wish I could tell you all about those few days on that mountain, of the trip to the top, of the beautiful wild flowers which blossomed along the trail and on the banks of the mountain stream nearby, of the dark canyons and the towering precipices, and, most wonderful of all, about the view from the top of the mountain. I will never forget

that view As I stood on the summit of the highest peak I could see for many miles in all directions. All around me were smaller mountains, towering high in the clouds, each one a silent sentinel of the centuries, scarred by the fierce blasts of winter and scorched by the burning heat of a thousand summers, but always keeping watch over the peaceful valley below. Far below me I could see village after village, nestling in the little valleys in the shelter of the foothills, and in the distance a river, which gleamed like a band of silver in the sunlight. It was truly an inspiring sight and one which makes one bow in reverence before the mighty Architect of these great mountains. My host, one of the leading missionaries in Korea, looked out one day as he was standing at the window of his little summer home there on the top of the mountain, and saw this old man whom you see in the picture. He was surprised, for Koreans usually do not live near the top of a mountain because all kinds of spirits are supposed to dwell there. You must remember that while there are many Christians in Korea, most of the people have not yet heard the Gospel and live in fear of the evil spirits which are supposed to bring trouble, sickness, and death to those who displease them. They think that these evil spirits dwell particularly in the mountains. The missionary became acquainted with the old man gradually and learned his story. His home was thirty miles

away. He had one son who was the pride of his heart. In the Orient you know, a son is much more desired than a daughter, and the birth of a boy is always the occasion of rejoicing. About two years before this, his son, the young man in the picture, was found to have leprosy, the worst misfortune which can come to a Korean. To have the one he loved best in the world get the worst disease in the world seemed almost too much for the old man to bear. He kept thinking and wondering what he could do to help his boy to get well. He decided that if he could only do something to please the spirits, they would drive the demon out of his boy and he would get well. For hundreds of years the Koreans have believed that sickness is caused by evil spirits and much of the treatment consists in doing absurd things to drive the spirits out. The old man believed that on the top of this mountain there lived a spirit who could cure his son, so he came to live there until he could gain the favor of this spirit. He built a little hut and put a circle of poles around it. Between the poles he tied a string and on the string he put little sacks of rice. The object of all this was to keep the bad spirits out. Then he put rice on the rocks round about the hut to gain the favor of the good spirits. This done, he spent a great deal of time in prayer for the recovery of his son. He had spent several dollars for the rice which he put out for the spirits and kept very little



for himself. When the storms and heavy rains came he got soaked to the skin, as his little hut was no protection against the terrific storms of the rainy season. During these storms he would sit in his little hut on the muddy floor, shivering in the cold mountain air. He had very little clothing and such as he had was thin. It is hot on these mountains during the day but it gets quite cold sometimes at night, especially when it storms.

After hearing this sad story of misplaced faith, my host told him of the true God and of the Great Physician who could truly heal his son. The old man listened attentively to every word and gladly accepted the invitation to attend the daily family worship in the missionary's home. Altho he could read very little he tried his best to read the Gospel story for himself, spelling it out word by word. As he read of the great and precious promises of God he literally hungered for more and kept saying, "Tell me more." The missionary taught him several prayers which he soon learned, and it was not long before he became an earnest believer. He could then pray to the true God who hears and answers prayer.

I saw the old man myself and was much touched by the story of his faith. The poor fellow had cleared the paths about the house of weeds in places where he thought the missionary might want to walk, so

anxious was he to show his gratitude. When he was wet he would sometimes slip into the kitchen and get behind the stove and stand there smiling. It occurred to me that perhaps God wanted to use us in answering the man's prayer so I told the missionary I would stand responsible for half of a year's treatment for the boy. My host agreed to pay the other half so it was arranged that the son should go to the Leper Home at Kwangju nearby, and the old man hurried off to bring the boy, and was happy in the thought that God had heard his prayer and that his boy would be healed. Since his entrance to the Leper Home the boy has been treated successfully and is getting better. He also has heard the Gospel story and has found the way of Eternal Life. I hope that you will all remember the story of this old man's faith and that it will help many boys and girls to a stronger faith in God.

Another picture shows a mother with her baby in her arms. This picture has a very sad story, so sad in fact, that I will only tell you part of it. The mother's name is Kim Name



Yi. Her father died when she was only eleven year's old. Her mother was very poor and found it so difficult to support the child that she arranged for the girl to be married when she was thirteen years old. You may have heard of child marriages in the Orient. They are a great problem to the missionaries, and I am glad to say that they are not allowed in the Christian homes. Three years after her marriage the girl was found to have leprosy. For many years she suffered from the disease, gradually getting worse, until her husband finally cast her off. This is the custom here, and it is a very cruel one. It would be much kinder to kill a woman than to turn her out to beg in this way. She was then twenty-five years of age. Like all the wandering lepers she was driven from place to place like an animal, and led a miserable existence.

She was compelled to accompany some men who were wandering lepers and was helpless to resist them, being forced to live a life of shame. She was finally able to get to the Leper Hospital at Taiku and was taken in. She has lost three fingers and has suffered severely in other ways from the ravages of the disease. Her baby, however, has no signs of leprosy and it was necessary to take the baby away from the mother if the child was to be saved from the disease. Very often the children of leper parents are saved from the disease if the children are

not allowed to live with the parents. This is because they are not born with the disease. You can see now why we are so anxious to establish a separate home for these children in Korea. It is difficult to place them in private homes because the people are so afraid of leprosy. There are many hundreds of such children all over Korea. What a blessing to them and to humanity if they can be spared! If they are allowed to stay very long with the parents they are almost sure to acquire the disease. May God put it into the heart of someone to provide such a home for the children of Korea. You would think that it was terrible if you heard that several hundred children had been condemned to a horrible death, but that is just what it means if we cannot get them away from the leper parents. We cannot take these children into the leper home as they would be exposed to the disease there and we do not want to turn them out alone. Of course there are also many children who have leprosy. It is one of the hardest things the doctors in charge have to do, to turn these children away. They beg so pitifully and seem so helpless. After hearing that leper girls are almost always forced to accompany other lepers in their wanderings and compelled to live a life of shame, I was sick at heart. I told Dr. Wilson never to turn any little girls away again but to take them in and charge it to me and I would manage some way to raise the money for their care.

One of the sad things about this work is that only a few who beg for entrance to the Leper Homes can be taken in and there is almost always a crowd waiting outside, hoping and pleading to get in.

I will never forget a sight which met my eyes at the time of my first visit to the Leper Home in Kwangju. I went there to help Dr. Wilson, who is in charge of the medical work in that district, in assembling an X-ray machine which had been received at his general hospital in a badly battered condition. The doctor has charge of a busy general hospital in addition to his work for the lepers. As we walked to the hospital my attention was drawn to two women kneeling at the roadside. As we passed, they pleaded most pitifully to be taken in, and with out-stretched arms begged us to save a "poor dog's life." Dr. Wilson told me that it was a daily sight and that he hated to pass that way in going to the hospital. I thought of that other scene nearly two thousand years ago in an oriental country when two lepers kneeled at the feet of the Great Physician and were healed. As I looked at these poor creatures, who had been driven from place to place like animals, kneeling there, asking only for a chance to live, I was deeply touched, and told the doctor to take them in and charge it to me. If you could have seen the expression of hopeless misery on the faces of these women change to one of joy and grati-

tude, you would not soon forget it. During my visit there I assumed the responsibility altogether for fifteen lepers, in the faith that my friends at home would back me up. My faith was rewarded, as it was not long after I had reported this incident before funds came from friends at home to enable me to make good on my promise, and we went over the top with sufficient funds to maintain fifteen lepers for a year.

Before I close this letter, which is getting to be a pretty long one, I must tell you about one of our leper homes. I will mention the one at Kwangju because I



know most about that one. It is the largest of four leper homes in Korea. As they are all much the same a description of one will fit all pretty well. The work was started in 1909 and has been built up largely through the efforts of Dr. Wilson, the resident missionary physician. Last spring there were 565 lepers in the home. While taking the treatment many are able to be about and are taught useful trades so that when they go back to their homes they can support themselves. There are now in this home seven carpenters, nine masons, twenty shoemakers, five tanners, nine brickmakers, and a number of good farmers. During the past year four buildings have been erected by the lepers. Dr. Wilson makes it a rule that when a leper is able to do even a little work it is better for him to have some occupation, as it helps them to get well simply to get out of doors in the fresh air and sunshine. Then if they have something to do it helps to keep them contented and keeps them from worrying about themselves all the time.

They have a fine little church which they built themselves. They have a large Sunday School with fifty three classes, and they study the Bible eagerly. About 290 of them have been baptized and about 160 more are studying hard so that they may be baptized soon. During the past year 62 have been baptized. You may be surprised to hear that the children know the same

Bible stories that you have been learning in your own Sunday School.

Recently a missionary dentist gave some of the lepers a course of instruction in the rudiments of dentistry so that they could do simple dental work on the other lepers. This will help a lot to keep them in good shape while they are taking the treatment. Dr. Wilson has trained several lepers to do simple medical work. He calls them his home-made doctors. They do good work in helping to take care of the other lepers, and give such simple remedies as are needed. They also administer the hypodermic injections of chaulmoogra oil which is now believed to be curative of leprosy, and they even do simple surgical operations. One of these leper doctors has become so proficient that he was recently called to another leper home to help in the medical work there for a time. In one month this spring he operated on twenty cases, which is pretty good, don't you think? Recently one of the doctors from our own Severance Hospital went down there to do some eye operations on lepers who were partly blind and to give them instructions as to the general care of the eyes. This is quite necessary as lepers have a great deal of eye trouble.

The last report I had from Kwangju stated that on May 1st seventy-five lepers were well enough to be discharged on parole, and in another six months about



sixty more will be ready to go. Do you realize what this means? The most loathsome disease in all the world, a disease which has been a scourge of humanity for thousands of years, a disease for which there has been no cure in all these centuries, and whose victims welcome death as a release from their sufferings, this disease is now being cured, really cured, according to our latest reports. When we think that when our Saviour lived on this earth there was no cure for this terrible disease, and that it was only through the miracles performed by Him and His disciples that any lepers were cured, is it not a wonderful thing that we can really cure this dreadful malady with the medicine which God has given us? What a happy day it is for the poor outcast lepers! Most of them are cruelly treated and live a life of hopeless, homeless misery, driven from one place to another like dogs; hungry, weary, crippled, and dying. Do you wonder that we would like to take them all in and give them this wonderful medicine? When we stop to think that the leper has absolutely no chance in the world, that is, unless we help him, no hope, and is in every respect the under dog in the battle of life, it seems inhuman to turn them away to die, denying them the mere chance to live. If the grown ups are helpless, think of the children. The very hardest part of all is to turn the children away.

A great change comes into the lives of these lepers after they are taken into the leper home. There they are treated as human beings. When they realize that they are treated kindly and are really getting well their gratitude is pathetic. After such kind treatment it is natural that they should give earnest heed to whatever the missionaries say to them, and many become Christians. They realize that it is through the Gospel and the followers of the Christian faith that they have been given a chance to live, and when the hope of eternal salvation is added to what they have already experienced of the power of such a faith, they gladly receive the Truth. The missionaries set them the example of unselfish service and they are ready to follow where we lead them. In serving one another they exemplify often in a remarkable way, the same unselfish spirit. This was shown last winter when the lepers in the home offered to give up a portion of their food in order that a group of lepers outside the home might not starve. This group had gathered there in a few miserable huts in the hope of getting into the leper home. In this way the lepers outside were helped through the cold winter months.

The boys will be interested in a picture of some leper boys who are nearly well. They are a happy crowd and you would not think to look at the picture that they once had the worst disease in the world. The children have a day school where they learn

to read and write. Over fifty children study in this school. These boys like to play and have a good time just like American boys. Compare this picture with the other one showing a group of lepers outside waiting for a chance to get in.



There is quite a crowd of little girls also. They live with the women in the home for women lepers which is about half a mile away from the home for men.

Now this is a pretty long letter. If it is too long I hope you will forgive me, for I am sure you know that I have written this letter in the hope that I might help these poor lepers. I am sure that you will want to do what you can to help. Forty dollars a year will pay all expenses for one adult leper for a year, and twenty dollars will support a child. We are able to do it for such a

small sum because the lepers help in many ways to keep the expense down to a minimum. Somehow I have felt that God put His hand on my shoulder and said to me, "Help these lepers for they are also My children, and they need a shepherd." May the Great Shepherd of the sheep guide us in all that we do to help them. I expect to return to America soon and hope that I may meet many of you children and tell you more about this work. Until I come I will appoint your Sunday School as a special committee to tell others about these lepers and their needs. Perhaps you can get some newspaper to publish this letter. Any funds for this work should be sent to Mr. W. M. Danner, Secretary, American Mission to Lepers, 156 Fifth Ave., New York City.

Tell your friends that this is the best



investment that I know of. Where could we put a dollar where it will bring such large returns in terms of human life, bodily health, and spiritual happiness?. In helping these lepers we are salvaging a waste product of humanity. These outcast lepers who are a burden and a menace to society are made over into healthy, useful citizens. When he finally is cured and goes home, he is not only well in body but has a trade which he learned in the leper home. As I said before many of these lepers become earnest Christians and are beacon lights of the Faith in their home towns. So for many reasons, this work is worth while; considered from an economic, medical, and spiritual viewpoint.

You children have been so patient in listening to this long letter that I must tell you a real bear story before I close. This is a real true bear story, not a bedtime story. Not long ago Dr. Wilson had a baby bear which became a great pet. It was the funniest thing you ever saw to see it play with the children. He would stand up on his hind legs and try to growl just like a big bear. When he got a little larger he was sent to Seoul

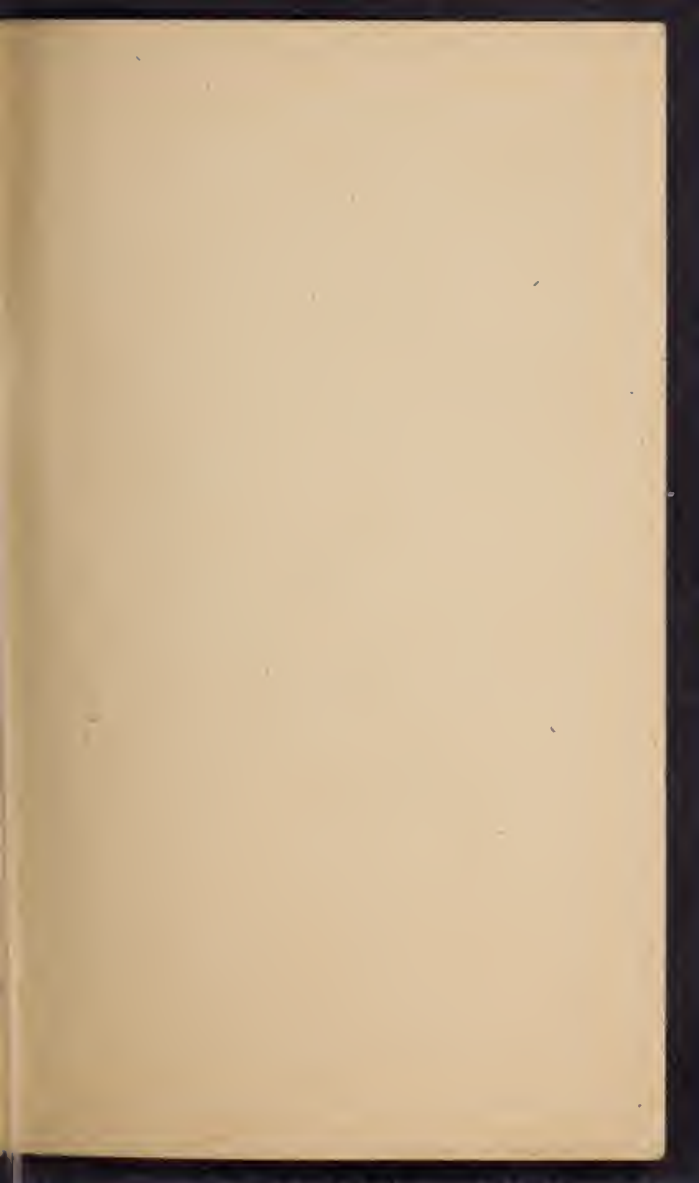


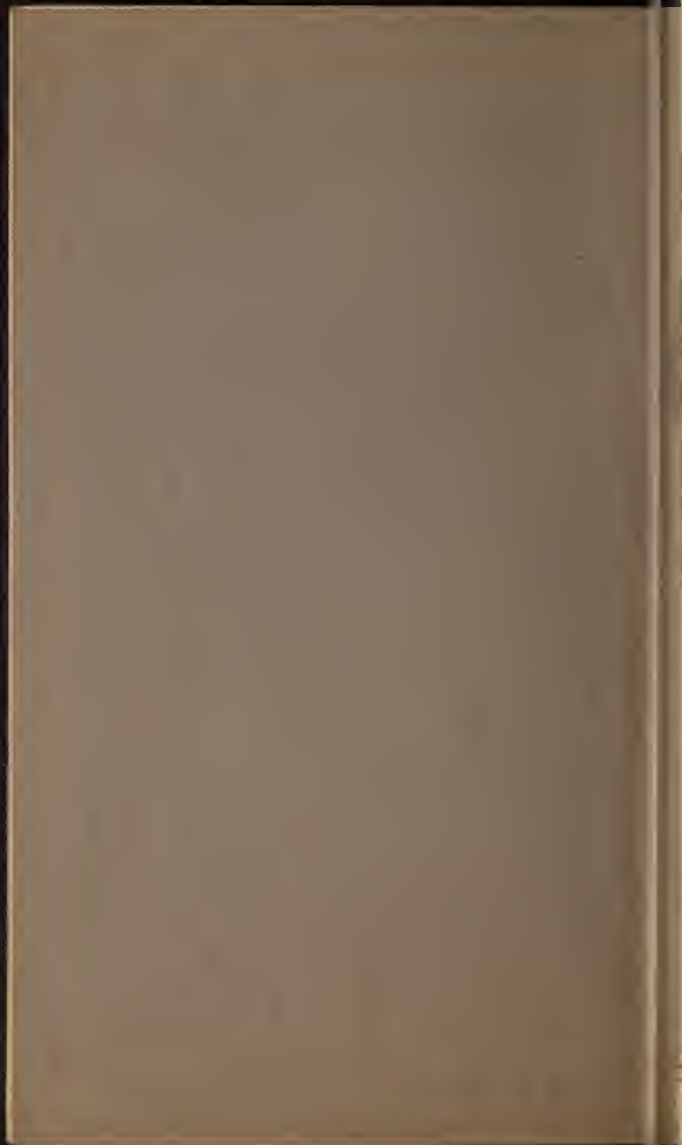
for the Zoo. Maybe you will be surprised to hear that we have a fine zoo here with tigers, lions, bears, and everything. Well, after the bear arrived we kept him on our compound for a week or two before sending him to the zoo. He was the cutest baby bear you ever saw; just like a big ball of fat and fur. Talk about curiosity! I never saw a boy or girl half so curious. Why, he came right into our kitchen one day and tipped over a pail of water just to see what was inside the pail. Another time he came into the house and went upstairs into the bathroom. He took up a bottle of lysol from the floor and tried to get the cork out with his teeth. Mrs. Hopkirk tried to take it away from him, and what do you suppose he did? Do you think he let her have it like a good little bear? Indeed, he did not, but he gave her a good bite just like a naughty child, when she tried to take the bottle away.

Some day I hope to see all of you children and tell you more about the lepers and perhaps I will tell you another story about a baby leopard I saw one day.

Affectionally yours,

C. C. Hopkirk.







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# The Presbyterian Church in Chosen

By E. Wade Koons



NOT all readers may know that four Presbyterian Churches—Australian, Canadian, Southern Presbyterian and our own—shared in laying the foundations of this independent Church.

The first Protestant missionary, Dr. Horace N. Allen, landed in Korea in September, 1884, and the first evangelist, Horace Grant Underwood, in April, 1885. The first communion was observed in 1886. It was not till 1907, however, that the Presbytery of Korea was organized, with a membership made up of the ordained men belonging to the four missions, and elders from thirty-six Korean churches. That same day the Presbytery ordained seven men who had graduated from the Union Theological Seminary.

Now almost two per cent. of the whole population of Korea is identified with the Presbyterian Church. What sort of a Church is this that God has so signally blessed?

It is based on the Bible, God's book, in the hands of all who call themselves his children, and is studied by them. Often, with the little hymnbook that is used by all denominations, it is the whole family library.

Chosen had its own syllabic writing, invented in 1445, but almost unused till, as Dr. Griffis says, "at the smiting of the missionaries' hand of faith, gushed forth the waters of life and healing. The new messages of hope and salvation came to the people, not only in their own tongue, but in their own script."

Before the "Hermit Nation" was opened to Westerners, members of the Scotch Mission to the Chinese in Manchuria had employed Korean scholars to prepare versions of Mark and Luke in

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their native script—the whole New Testament was later printed—and because books of a foreign religion were not allowed to enter the country, the unbound sheets were brought in with the “waste paper” imported by Korean traders from Mukden. This was in 1882, and thus did God’s Word in Korean first enter the country.

The American Bible Society agent in Japan also prepared a version in the same way, and when the early missionaries landed in Chemulpo, they each had a few copies of this translation. No one can tell how much of the Church’s rapid growth, particularly in the early days, was due to the vision of these men, who in the midst of all their work in their own fields, had on their hearts the burden of reaching the people of forbidden Korea.

And the Bible was welcomed. Dr. Gale wrote in 1909, when the mission celebrated its twenty-fifth anniversary:

“Not often in the world’s history has there been seen such a mighty literary achievement as that which has been accomplished in Chosen, a literary change that takes in the whole land and affects all classes of society. Twenty-five years ago the reading public was a group of literati, few in number and out of touch with the mass of population. There were no books universally read; there were no readers among the lowly and uneducated. Literature and plebeianism were at the extreme antipodes, and seemingly no power could ever bring them together. Today the whole land is reading—men, women, and children. Books are found in the wall-boxes of the humblest cottages; a great spirit of inquiry has taken even the watery-eyed old women, who twenty years ago never dreamed that they too would spell out words and follow with the finger down a page of printed letters.”

And now, like an echo, are these words from an itinerating missionary: “Everywhere in Seoul and the country I find the people hungry for books.”

The Bible is still “the Book,” and around it have grown up training classes that are a feature of Korean church life. There are also general classes, a single one sometimes enrolling almost 2,000 people, many of whom come long distances, all paying their own way, and studying the Bible all day long. And there are

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less dress" was a factor in Christ's own mission, and no one can ever know how many have been won to open profession, how many critics have been silenced, or how great is the number who in their hearts today cherish the name of Jesus, though not standing out as his followers, because the doctors and the nurses have ministered to them in hours of need.

No better example of the finest form of missionary service can be found than in these words from a report of Dr. Ludlow:

"One of the great problems we face in the work of our surgical service is to get our Korean doctors to treat the charity patients in the proper way. Many of the dressings are repulsive and the patients often very dirty. For years I have tried by example to show the students and internes that this class should have the proper care. It is for this reason that I have devoted much time to the down-and-out class. As yet I see but little results from this work except in a few cases, such as Dr. Koh, but I am determined to keep up the work in behalf of this class of patients until they receive the treatment which I believe our Master would give them."

Dr. Malcolmson, who arrived only a few years ago, has learned that Severance is a place where the impossible is unknown. Dr. Avison put it up to him to inoculate the 120 Korean students at the Chosen Christian College against typhoid, of which there had been several cases. Although he did not have even the three bacilli necessary for such a vaccine, he started to make it. The Japanese Medical School furnished the bacteria, and the young doctor struggled with figures and dilutions till he produced the vaccine.

Dr. Avison writes:

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local classes, when the farmers and their families take advantage of the empty days of mid-winter, or the short time in summer when the rice is "laid by" after it has been cultivated for the last time.

These local classes are the hardest, but the most satisfactory, work of the year. Miss Wambold and her Biblewoman were to hold such a class in a village sixty miles from Seoul. Travel was simple enough till they came to the end of the jitney line, and the rickshaw men, on whom they had depended for the last stage of their journey, refused to attempt the road over the hills in the face of a severe snowstorm. The two women went on alone, and when on the big pass they reached places where the old snow had melted and then formed sheets of ice across the road, with the new snow on top, they crawled on hands and knees to the top and down on the other side. But they were on hand for the first meeting that night.

Mrs. Whittemore of Syenchun tells of staying for the same sort of class in a mountain village where "every night the wolves ran across the yard," and another writes of traveling at night with "a huge torch and a big staff, fearing to meet wolves." A woman from a Korean village close to the Chosen Christian College, only three miles from Seoul, ventured out to the village well one night last winter and was killed and eaten by wolves.

One woman spent 181 days in the country work, and traveled fifty-five days of that time, covering 1,240 miles, by bull-cart, horse-cart, pack-pony, sled, boat, or on foot.

After the Bible as its textbook, the next characteristic of the Presbyterian Church in Chosen is its sense of responsibility for spreading the gospel. Here is a case in point:

One of the churches near Seoul was planning a new building which would be a fitting house of worship and large enough to accommodate the new believers who had come in during some special meetings. The twelve-year-old daughter of a Christian family brought as her offering three yen (\$1.50). Her uncle had promised her a pair of real leather shoes to complete her New Year's outfit, and as she had never had anything but straw

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sandals, she had been looking forward to them. But she persuaded him to give her the cash instead of the shoes, and brought it as her gift to the Lord. This stirred the whole congregation. One of the men gave a field worth almost \$400, renting each year for thirty dollars. Cash amounting to \$125, was subscribed, and the women who had no money brought hairpins, wedding rings, and other jewelry.

But the Koreans' old non-Christian practices cost money, too. Mr. Toms tells of a village which was troubled by mysterious fires that broke out in the straw-thatched roofs. These were attributed to the spirit of a young man who had died and become a "son-kaksi" who delighted in mischief. Sorcerers were hired at great expense, and he was driven away, but last winter the fires began again, and for two days and nights the sorcerers were again put to work, with drums and gongs, dances and incantations.

Not far from that village is a tablet erected by the people of that section in honor of a young man who showed his filial piety by spending three years at his father's grave performing the ceremonies and offering the required sacrifices. He lived in a little hut close to the grave, and for the whole three years did not once look up to the sky, wash his face, or comb his hair!

"The unchanging East" welcomes new methods. Dr. Hopkirk, X-ray specialist at Severance Hospital, brought a portable moving picture machine when he came out to Korea, and says he has used it more than thirty times in the past year. Sometimes it is at a meeting for children, sometimes he shows "From the Manger to the Cross" for a group of women, and always it makes a great impression. It is good to have something to the credit of the "movie," for there is a heavy score against it. The films shown in the seven "movie" houses in Seoul—there are twice as many more in the country surrounding—are nearly all Western, and often of a kind to make an American hang his head in shame.

From the time when Dr. Allen won a way for evangelistic missionaries by his skillful treatment of a Korean nobleman who had been almost cut to pieces in a political row, the Church has owed much to the work of the doctors. The "healing of the seam-

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less dress" was a factor in Christ's own mission, and no one can ever know how many have been won to open profession, how many critics have been silenced, or how great is the number who in their hearts today cherish the name of Jesus, though not standing out as his followers, because the doctors and the nurses have ministered to them in hours of need.

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through the incantations of sorcerers; cholera by means of a picture of a cat at the front door (it is the 'rat disease'), or a cordon of paper prayers strung on a line around a district; typhus cases left on the hills in a little mat tent to live or die as might happen.

"Now, smallpox has been eradicated by applied science, cholera conquered in the same way, typhus is being eliminated by scientific knowledge applied to vermin, malaria is rapidly decreasing due to science applied to mosquitoes; there is an increasing instead of a diminishing population, a people with a high purpose and a determination to get on, wideawake from north to south, with a hunger and thirst for education, both cultural and economic, and with a waning religious superstition transformed into a vital faith in the true God in the case of at least two per cent. of the population, who will stir up the rest and lay a foundation for a great, prosperous and influential nation under whatever political relationship may prevail."

And Mr. Erdman tells this strange, prophetic story:

"We stopped by the way to talk to the Buddhist monks. 'How many are there in the monastery now?' 'We are few in number,' said the abbot. 'The glory has passed away, we number only twenty.' 'Why should Buddhism thus be losing its power?' we asked. Sadly he replied, 'It is in "the books." Do you know them? In our books it is written, this is the end of the age.'

"'But what has that to do with the decreasing number of monks in a Buddhist monastery?' 'Buddhism will go,' he said. 'It is written that at the end of the age a Great One is coming, who will sweep away the doctrine and establish a new religion which will be for all the world.' 'Do you know who this Great One is?' we asked. 'Not we, he is coming, it is the end of the age.' 'But we know,' I said, and beginning with that word we preached Jesus to them!"

The Presbyterian work in Chosen was forty years old in the summer of 1924. The country never was so open, the Korean

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Church never more active than today. Doors are open that have long been closed. Everything calls us to go on to greater and greater victories in Christ.

The Government has given us the unrestricted right to teach religion in our schools, and has promised us full recognition equal to that of their own schools, upon the one condition that we bring the equipment and staffing of our institutions up to the standards set by the government public schools.

The Korean Church has doubled and trebled its gifts in money and life service pledges. The missionary body is all fit and eager for meeting the new opportunities. The increase in workers and money needed is exceedingly small when one realizes what the investment will surely bring.

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THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
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I've sent several copies to the field in the past.  
This is the last extra I have. E.K.



SYEN CHUN  
BOYS'  
ACADEMY

The Board of Foreign Missions  
of the Presbyterian Church in the U. S. A.  
156 Fifth Avenue, New York  
1925

# SYEN CHUN BOYS' ACADEMY

## *Location:*

Syen Chun, a county seat and large market town, is situated on the main railroad running through the country at a point half way across the province.

**FIELD:** Our station has sole responsibility for ten of the nineteen counties of North Pyung An Province which lies next to Manchuria, and has a population of 700,000. This field was visited by missionaries in 1889, but the first permanent worker arrived in 1897. There were then less than 100 Christians in all the province. Now there are 231 Churches and a Christian constituency in a directly tributary territory of 34,512. There are also 89 primary and intermediate schools which are "feeders" for our Academy, which was founded in 1906. It is the only institution of High School standing easily accessible to a population of a million and a half. The school also draws students from more distant provinces.

## *Purpose of the Academy:*

- Education of the boys of the church.
- Christianization of non-Christian students.
- Development of personality and character.
- Preparation for college and professional schools.
- Training of leaders for the church and teachers for the schools.

## *Student Body and Faculty:*

The student body reached a maximum of 383 at the opening of the year with an average attendance of about 300 in recent years. Our schools draw from all classes of society—from the poorest to the wealthiest. 52 per cent of the students are church members, 22 per cent catechumens, 24 per cent new believers, and 2 per cent non-Christians. To train these boys we have a faculty of 3 American teachers and 11 Korean and 1 Japanese full time teachers.

## *Plant:*

**GROUNDS:** We have an ample campus of eight acres which includes the best school athletic grounds in Korea. There are also thirty acres of nearby farmland worked by the "self help" students.

## **BUILDINGS:**

- One Recitation Building (entirely inadequate)
- Two Dormitories
- One Workshop for carpentry and metal work
- Four farm and dairy buildings (well built partly of brick and stone).

## *Support:*

### **ENDOWMENT:**

Income from farm land in the county of Syen Chun, yielding a total of about \$1300 a year.

### **TUITION:**

About \$15 a year per student, plus dormitory room rent and a few minor fees, totaling about \$42.00.  
(Cost per Student per year about \$22.00)

### **FROM MISSION:**

Grant of about \$2,000.

## *Self-Help Department:*

This department provides training in carpentry, metal work and farming for needy boys over 16 years of age. It also employs students as janitors, office boys, secretaries and language teachers for new missionaries. Some years as many as 80 students or one quarter of the school are enrolled in this department. Our endeavor is to provide them with earnings enough to cover their board, but more important, to train them in self reliance and industry. Also, to overcome the Oriental scholars' contempt for manual labor.

One recent product of this department is Kim Wun Chu (picture on page one), who came to us with little more than a primary school education and a family of his own to support, beside aged parents and a younger brother, who was still in school. He fortunately had a trade, that of a machinist, which made it possible for us to employ him at a higher salary than we could give the other students. Wun Chu, in addition to being employed four hours every day, as foreman of the metal shops, has carried on his class-room work with a very creditable grade. He has also taken a leading part in the work of the school Y. M. C. A., and been active in one of the local churches. Surely such students as he are well worth helping.

**Religious Work:**

Work as teachers in local Sunday schools.  
 Delegation work, (last year resuscitated one Church and assisted in many others in the nearby country.)  
 Weekly student prayer meetings.  
 Support of a graduate as home missionary in needy field.  
 Band of three students spent three weeks of summer vacation preaching—result, a group of 200 attendants.

**Extra Curriculum Activities of the Students:**

Athletics, (inter-class football matches, and tennis by students and faculty.)  
 Debates with faculty criticisms.  
 School Paper.  
 Self government committee. (Very helpful to Principal.)  
 School band.

**Graduates and Former Students:**

Our graduates alone number 311. Of these many have gone into medicine, the ministry, foreign missions, home missions, Y. M. C. A. work, education and business. Many others are in college, some in Korea, others in Japan, China and America.

**Fruits of Our Academy Work:**

Graduates and students are reading and thinking more than any previous generation.  
 They are more ambitious for themselves and their fellow countrymen, demanding better living conditions and better and cleaner houses.

They are starting magazines, organizing clubs, young men's associations, total abstinence societies, running kindergarten and night schools.

**The Needs of the School:**

**NEW CLASSROOM BUILDING:** now 2nd item on mission property list.  
 (Present recitation hall totally inadequate. Over 300 students crowded in the building planned for 120. Necessitates students studying among the rafters.)  
 More income.  
 Stronger faculty.  
 Better equipment.  
 A larger income from increased tuition will be obtainable with an up-to-date building.

**The New Building Should Include:**

Classroom accommodations for five to six hundred students.  
 Physical and chemical laboratories.  
 Administration and faculty room.  
 Reading room and library.  
 American heating plant.

**Style:**

Modified Korean architecture.  
 Brick and tile construction.  
 An ample site is already owned by the school.  
 The location of the building has been decided upon

**AMOUNT NEEDED:** Yen 85,000.  
 (Equals normal rate of exchange, \$42,500.)

**Will not YOU be one to help to provide this building?**

A pledge card for your convenience is enclosed.  
 Checks should be made payable and sent to The Board of Foreign Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York.

If further information is desired, address:

NORMAN C. WHITTEMORE,  
 (Principal, now on furlough)  
 Rye, New York

Amount Approved for Appeal, before April 1st, 1925, \$8,000  
 The amount for which appeal may be made in any given fiscal year for the property needs of the several Missions must be within the total Benevolence Budget approved by the General Assembly. The allotment, therefore, for Korea for 1924-25 permits appeal for only \$8,000 for the Boys' Academy at Syen Chun for which credit can be given within this budget. The balance for the Academy within the Benevolence Budget after April 1, 1925 will be credited after that date



PRESENT RECITATION BUILDING



LAST YEAR'S GRADUATING CLASS AND FACULTY



DAIRY BUILDING AND FARM YARD



FOUNDER'S DAY EXERCISE IN DORMITORY QUADRANGLE



SCHOOL CARPENTER SHOP



SETTING-UP EXERCISES



WORK SHOP STAFF

**SOME OF THE ACTIVITIES OF THE SYEN CHUN BOYS' ACADEMY**



SWIMMING POOL



*Summer*

## MISSIONARY NOTES FROM CHOSEN

“**W**HERE are all those people going—climbing the hill this morning?” asked old Mother Kim, as she looked out of her kitchen door one bright morning in May. “Hush! Speak low, come near and I will tell you,” replied her neighbor. “I think they are following the foreign devil up Taichun Moro for a meeting.” “Foreign devil? What foreign devil?” exclaimed Mother Kim. “Why don’t you know? The tall white-faced thing that came flying into town on his spirit wheel about a month ago. They say he went to the big well in the village and put ‘yak’ (medicine) into it, so that anyone who drinks it now is compelled to follow him, willynilly, and believe the doctrine that he teaches and there is no telling what the result may be. I don’t know what they do up there under the trees. (Lowering her voice), I shouldn’t be at all surprised if it is true that he has the evil eye and that people can’t get away who once listen to what

he says. Why they are going up there in tens and twenties! Be careful, Mother Kim, not to let anyone of your family drink of that big well."

This conversation took place in the Korean town of Syenchun some twenty years ago, and now in 1924, it is plain to be seen that the effect of that "yak"—virus, microbe, call it what you will—has so effected the Korean people that high or low, far or near, they are obeying its impulse, spreading the "disease" and working with time, heart and money to pass on that "good news" that came to them to lighten their darkness and uplift their lives.

In that one village instead of the meeting place under the trees on the hill, two great churches stand as symbols of the influence of that message, filled Sabbath after Sabbath by the families, children and grandchildren, friends and neighbors of the first few who drank of that wonderful "yak"—infected water. Over 3,000 people gather week by week. Outside of the town in a radius of five miles, fifteen other churches, too, have sprung up.

WHEN Sang Sune was fifteen years old, a young man came to take her to his home to be his wife for she had been sold to him for 200 yen when she was only a child. But now she refused to go with him for she had become a Christian. She could not, she said, marry an unbeliever, and when they tried to force her she refused outright. The young man and the father took her to the police court thinking to compel her by law to marry the man. The police at first told her to go with him, but when she explained her case the authorities decided that the man should return home and the father pay him the 200 yen.

But the father tried to sell her again and her life was made miserable, even dangerous. Her father refused to give her her liberty but she finally decided by God's help to leave home. A friend gave her enough money to go to Pyengyang where she sought the Bible woman whom she had met in her own church. There her father and mother found her and attempted to force her to return home. But the police interfered and the father was informed that it was unlawful to sell his daughter against her will and that



if he insisted upon doing so he would be fined heavily and sent to the prison.

Finally a brother of the father, a Christian man, came to her rescue and persuaded the father to give the girl her liberty, contained in a written statement and signed with his seal. Arrangements were made for her to go to the Lula Wells Institute where she could work her way while preparing for entrance in the girls' academy. When asked how she could stand so bravely before the police through all those trials, she replied that God gave her the strength.

**T**HE largest tile-roofed pavilion in the province of North Choong Chung was being taken down by the government. The Young Men's Club of Chung Ju bought it for \$850, intending to set it up as a club house. Finding they could not afford to rebuild it and that the church school needed a new building, they freely offered the material to the committee.

The Christians donated enough days of work to carry the heavy material to the school yard and to help in setting it up. Friends in America, the missionaries and Koreans raised a sum to complete it as a two-story building that will seat three hundred pupils.

It has all been repainted inside and out, in true Korean style and it is the most beautiful piece of Korean architecture in the province. It is not equipped yet but we trust that he who has enabled thus far will complete the good work, supplying the desks, chairs, heating apparatus and blackboards needed.

**A**N ex-convict coming from the Chung Ju jail said, "I used to find great comfort in hearing your church bell ringing. In the midst of our monotonous life the sound of that bell coming over the high walls told of the world outside—told that the Christians were meeting and praying for us all."

So he said, but to tell the truth the bell is just a cheap iron school bell, not what we would call musical. However, it is evidently preaching the gospel with its iron tongue.



**W**HEN a group of workers visited the home of a well-to-do man in Chung Ju district, the owner said, "I know that the Jesus Doctrine is a good thing. Last fall a former hired man of mine came all the way over the mountains from the province south of us, with the price of a bag of grain he said he had stolen from me several years ago. He had been converted in the meantime. I told him how much I appreciated his returning the money, but urged him to use it to cover his expenses here and back. So I know that Christianity makes true believers honest."

**B**UTCHERS are outcasts in Korea. Two sons of a butcher were walking through Chung Ju market place when a mad dog came running by, snapping at any man or animal in reach. The older brother heroically picked up the younger and held him out of danger but received a bite on the leg. There was no American physician in our station at the time, so the boy did not seek help.

It was some weeks afterward that a missionary heard of his having rabies and went down to the butcher village to visit him. As he tried to tell him of Jesus the boy's only reply was, "If you can cure me of these awful spasms of agony, do it. That is all I want now."

With a sad heart the missionary came back to his home thinking, "If we only had had a physician in the station."

"**L**OOK at that foreign woman. She gave her flowers to the train man because he held the train for her. Who is she?" asked Yim.

"Do you not know who she is?" said Choi. "She is the Jesus nurse who goes to Chochiwon every market-day to the People Saving Dispensary. They have such a crowd around there all the time that you can hardly get in the door. They are healing many a sick body too."

"But what outlandish people they are," thought Yim out loud.

"I am not so sure about that. You know Pak Chong Su. You remember how he used to steal, lie, get drunk and beat his wife. His children were always dying because of hunger. He was about dead last winter when he

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MISSIONARY NOTES FROM CHOSEN

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was taken to the People Saving Hospital. After three weeks he came out a new man. Now he has a good home, his children down to the little girl go to school. They bow their heads and pray before they eat. Every morning you hear them singing 'Jesus Loves Me' at their family prayers."

"I asked him how it came about and he said, 'Choi, you can have the same blessing if you only believe in Jesus. I do not know how he does it but if you believe, you do not want to steal and lie and drink. Come to church with me in the morning.' I thought the sight would be good so I went. The minister told such interesting stories that I went that night and now every time the bell rings I want to go. So I have made up my mind to stand up when they tell all who wish to believe to rise, because I feel there is peace and joy in believing."

"A BIBLE woman was doing personal work in a village and stopped at a threshing floor to ask the way back. Being directed, she thought it only courteous to ask the men to the evening prayer meeting. Prayer meeting over and everyone asleep, when a great knocking at the outer gate aroused the deacon's household and his guests. There were the two men in clean clothes and with well brushed top-knots coming to keep their promise to a mere woman!"

## LEAFLETS ON CHOSEN

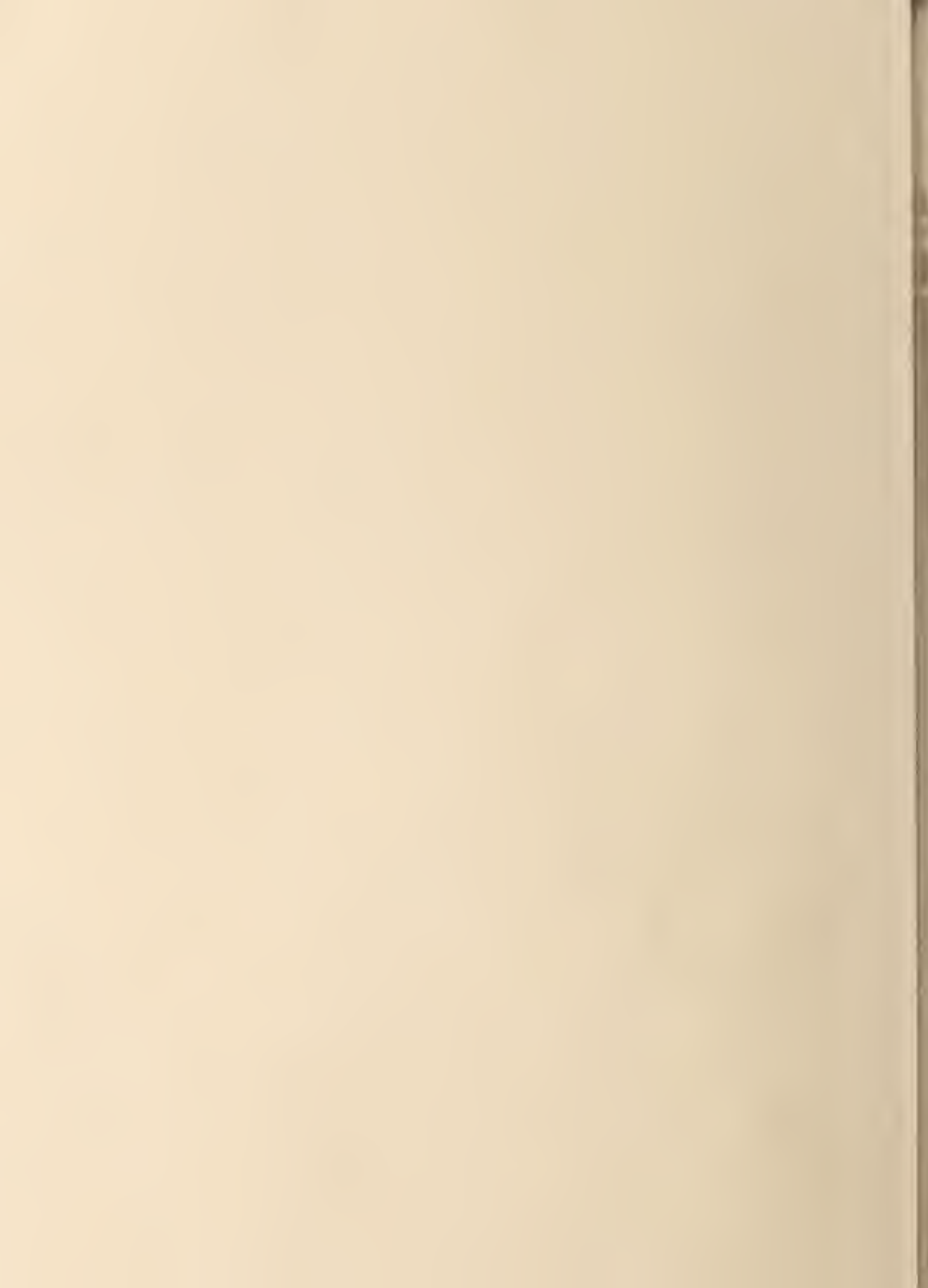
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1926





O. R. Swallen

A Goodly Company

By J. S. GALE, D. D.

1926

*With the Compliments*  
*of the*  
*Christian Literature Society of Korea*



# A Goodly Company

BY J. S. GALE, D. D.

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LITERATURE is the special mark that definitely fixes a nation's standing—good literature means an enlightened people, while the absence of literature spells savagery. One of the old tenets of the Russian Nihilist was, "Deny ancestry, deny history, deny tradition, deny all facts of the past." When a nation sets out thus to make its way in the weird supposition that it is gifted intuitively beyond the best its fathers taught, it needs no long argument to prove that it belongs to what is known as savage; while one that ponders carefully over the records of its past and attempts to take counsel therefrom, in order to build something better for the future, may be accounted civilized. Literature is the storehouse of human accomplishment; past deeds, past experiences, past victories, past beliefs.



REV. J. S. GALE, D. D.

BY LITERATURE we possess an eternity of time and an unlimited extent of space, while without it we are reduced to the immediate surroundings of today and to the very limited compass of the time marked now. In Korea's literature the ages move past us as a great panorama : history, ceremony, music, religion, language, dress, custom, the real moving-picture show that counts. A very famous Korean, a young man when Shakespeare was born, Song Ik-pil, once said, "When I spread wide my books to read I find myself in company with the great and good. They march before my eyes and give me inspiration and comfort. How rich I am." This is true. How rich the man who owns a literature, how poor he who has not anything. Kipling has well said, "All we have of freedom, all we love and know ; this our fathers bought for us long and long ago". Literature alone tells us what the fathers wrought. To lose it means the loss of one's parental lineage and such also means a return to savagery. Today the world is out of touch with the spirit of the fathers in a way never seen before. Names once dear and most highly revered are counted as nothing. Surely it behooves us to take careful reckoning as to what literature really means and what we can do to help it on its way.

BEFORE PRESCRIBING for a sickness one must diagnose his case to see where the trouble lies. Korea's case today is a peculiarly distressing one. She is without a literature ; she has lost all touch with

the past. She knows not, not Joseph alone, but the very sires who begat her and the mothers who gave her the breast. Has it always been thus or is the situation a new and unexpected one? Such it surely is. She was once, yes, in my day, possessor of the greatest literature in the world, a literature embracing the widest range of experience, and the longest reach of time. Western people hearing this might well lift the eyebrow and say, "Oh I don't believe that", and yet if they but examine carefully they will see that what I say is right. Korea has been the possessor of this greatest literature which spans no less than 5,000 years of time. Greek marks its sojourn on earth from about 900 to 250 B. C., a span of 650 years. Latin, too, bridges about the same length of time, 250 B. C. to 400 A. D.

GRADUALLY these fell into decay and became what is known as dead languages. Korean literary script, however, the Wunli, is used still by the scholar class when they write or when they read, just as it has been used throughout East Asia for thousands of years. All the literature of the great kingdoms of Choo, and Han, and Tang, and Song, and Ming, spanning these ages, is written in this Wunli and so can be read by all the scholar class. To me the spelling out of the Lord's Prayer in the English of 1300 A. D. is quite a tax, but to my friend Kim a book written 200 B. C., though never seen before, is as a new and pleasing cross-word puzzle. Not only does he read it, but

he can give all its hints and references with great exactness and evident delight.

"BUT", asks the Western friend "Is there anything in their books worth the reading?" Let me answer by a quotation from the *Myung-sim Po-gam* "God rewards good with blessing but evil with punishment. Never regard a little evil as of no account, or a little good as not worth the while. Be like a thirsty man in your longings for good, but like a deaf man in your hearings of evil. I must not only do good to those who treat me well but also to those who treat me ill." This is one of the little insignificant books taught to the children of the East.

*As regards God* it says, "He who obeys God prospers, but he who disobeys Him meets destruction. God hears in silence ; not a sound doth fall; off in the azure, tell me, does He dwell? Not there my child, nor in the distant heights of heaven but in the heart, the heart, the heart of man. The words that men speak in secret God hears like the rolling thunder; the thoughts conceived within the inner chamber He sees as a flash of lightning. Life and death are in the hands of God, riches and poverty are with Him."

*As to Behaviour*, this is what this little book says, "When you see good acts in others seek them in your own life; but when you behold evil take note lest you do the same. Do not listen to words against another, do not behold the faults or defects of your

neighbour. If you never speak ill of others you will indeed be a good man."

As regards *Contentment*, "If you are content happy are you, but if you are full of selfish ambition anxiety will be your portion. He who is content is happy even in poverty and obscurity; but he who lacks contentment is miserable even amid riches and honour."

KOREA'S HISTORY too, is full of inspiration. I will give you as a sample, the opening lines of the *Su-jun*, "I look back upon the times of King Yo; great was his worth, his reverence, his wisdom, his learning. His mind how free how wide, untrammelled. Humble, too, he was and gentle. His light illumined the whole wide world. It touched the heavens above and reached down to the depths beneath. He showed forth the beauty of spirit that gave peace to the scattered tribes of China. They joined heart and hand and became his happy people, showing forth a like virtue to their sovereign. All the world was blessed by him, and the people were changed from their wild nature to be like angels of light." Their world abounded in poetry too. This that opens their Sacred Book gives one an illustration. It has to do with the wife:

The dove that calls its mate,  
The pure in heart, the gentle minded maid,  
A fitting helpmeet for the perfect man.

I MUST REALLY give you another quotation to show what Koreans thought of the power of literature a

hundred years and more ago, written by a great scholar, Hong Yang-ho, who was sent as envoy to Peking. The occasion of his writing it was this. I translate from his own introduction, "Near the sea-coast of Kyung-heung a terrible man-eating tiger had made his appearance, and had gone about for a month or more carrying off numbers of the people and devouring them. A great fear fell on the district and anxiety indescribable. A prohibition against firearms at the time increased the danger and cut off all means of capturing the beast, and so I wrote the following and had it posted on a tree where it could be seen by the tiger. From that time on the place was delivered from the ravages of the monster."

NOW HERE is a part of the composition that the tiger was to see and read "Glarg-eyed monster, king of the hill, with awful countenance and wildly twisting tail; horribly bedecked with black stripes and lightning flashes of the eyes, before whom a thousand beasts stand in fear, revolting! Who, when he whistles, calls the winds to rise and makes his mane to stand on end, dreadful! Born of the brazen spirit Soho, under the constellation of the Dragon, ugh! Sitting grimly on the rocks, or lying hidden in the shaded forest keeping far aloof, abominable! When once you fix your hold there is no escape, and your teeth are stained with blood, fearsome! How you love the bones of the tender child and the flesh of the fat old man, sickening! The widow weeps for

her husband and the orphaned child for the parent, alas! You travel not by day but, demon-like, await the night to crawl forth from your loathsome lair, shocking! With the awful face of a madman, the flashing eyes of an ogre, and a roar that shakes the heavens, you sally forth till the spirits that you have devoured pipe and wail from fear." Mr. Hong then gives the tiger a bit of religious advice, telling him just what the tiger's part is. He adds threats of what will assuredly befall him if he does not listen, and then concludes, "I give you three days grace, yes, ten days to take yourself out of this. Take your family, one and all, and go at once. As birds start in flight or fires flash up, away with you to the far north. Don't stop your ears but hear what I have to say. King of the hills delay not. Though men may not take your life yet God is watching. I say again, away with you. Now that spring has come and the hills are green and the soft clouds gather over the dark forest where no huntsman is, wild sheep and pigs abound and a hundred other dainty creatures await your coming. Let the winds be your wings and the rainbow your banner and off with you. Good luck to you, King of the Hills, away, away!"

PEOPLE SMILE at this, but less broadly now than they did a few years ago, for today men are saying more and more that mind does it all. If that be so I can imagine that Mr. Hong's clear thinking and highly

gifted pen sent that man-eater, wife and family, flying in hot haste across the Tumen.

TO GIVE YOU a little taste of travel I shall quote from Sin Yoo-han, born in 1655, who went to Japan in 1718, and from Kim Chang-up, who went to Peking in 1712. Mr. Sin's party had a religious service at Fusanchin before setting out into the dangerous sea and this was a part of the prayer he wrote :

"Thou glorious One be moved hereby to pour out blessings upon us and grant us our earnest wish. If Thou dost answer happy are we. On this far-off shore the ministers of the King have ordered this service, they being on their way to far-distant Poo-sang, which lies 3,000 miles beyond on the eastern outskirts of the universe. Its people are a fierce and warlike race. For a hundred years we have had envoys come and go and now our King sends a letter written by his own hand, and commands us to bear it safely. The dragon flags that accompany us float on the breeze and our tiger-banners stand unfurled.

"Our equipment is complete and all things are made ready. The path shines before us like the Milky Way. But yesterday we left His Majesty, and now we stand on the sea where great waves roll up like mountains and snorting spume blinds the eye. Choosing a propitious day we made trial of our craft, half a thousand following in our train, with six large boats attending. All of us officials, civil and military, desire to do our part for the state with no other thought in mind. Thus we stand ready to cross the sea and do honour to our King and country, but in the pathway hidden danger lurks. Wide as heaven itself is the expanse before us, where blinding winds hold forth and whirling squalls arise in the twinkling of an eye. Not only is our life at stake but the commands of his Majesty the King which we bear. How high these are Thou Great Spirit



knowest. If our state wins the friendship of its neighbour this too will be a matter of gratitude to Thee.

Thus we make our humble offering and speak our inmost heart. Behold, Thou of the shining eye, be at our side to make us glad; give us help, tenderly deal with us. As a bird flutters over its young so wilt Thou shield and shelter. Give orders to Thy servants of the sea to send us favourable breezes that we may make our way in peace with typhoon and stormy wind far in the distance. Drive off whales and other monsters of the deep and let crocodiles hide their heads for shame. Let the pine mast and the cloudlike sail carry us over in the twinkling of an eye. May the greatness of our King be known abroad and our sincere prayers find an answer. Accept Thou these sacrificial offerings and make Thy good will evident. Sang-hyang (Amen)."

THUS THEY PASSED on their way and crossed safely. Here are one or two sentences from his description of the narrows of the Inland Sea, "About eleven o'clock in the morning the wind suddenly fell and we set out at once under tow of the rowers. Here the way was very narrow and dangers threatened us on each side. Looking to right and left I saw how wonderfully the Japanese boats preserved an exact line prow with prow and stern with stern, like fish upon a string. They stretched out several *li* making a road for us down the middle where we could be free from danger. It was a wonderful sight to see."

I COULD INTEREST YOU for an hour by Mr. Sin's travel notes but that is not my purpose. Let me give you a note from Kim Chang-up's travels to Peking. They reached the barricade that the Chinese had built

beyond the Yalu to keep out the Koreans and other foreign suspects. Says Kim, "The night fires were lighted on the rear hills to keep off tigers, and though the weather was very cold, still the clamour of horns and trumpets kept up as on the previous night. While still dark I got up and went outside the tent, where I found the soldier guards sitting about the open fires, some dropping off to sleep, some warming their feet by the flames. They were lying in heaps, making use of each other for rests and pillows."

HE REACHES PEKING and now beholds the great Emperor Kang-heui go forth in state. Says he,

"Outside the main South Gate two yellow covered chariots with wheels painted red were waiting. The body of these was very large, a *kan* I should think in size. Around each was a railed passage sufficient in width for a man to pass. The whole was bedecked with gold, jade, gems and green ornaments. Fixed in the shafts was a yellow flag on each side of which a dozen dragons were embroidered. Scarlet lines, wound together into great ropes, were attached to the axles as a cable is made fast to a ship at sea. By means of these the chariot was drawn by elephants. Such was the gilded conveyance in which His Majesty rode. Officers attending marched on either side while guards went before.

"Five of these elephants had come in by the Tan Gate. As I beheld them they seemed like huge mounds of earth moving. On each was a glittering howdah with yellow awnings while at the sides were gilded pillars. On each elephant's neck just back of the ears sat a *mahout* with iron hook in hand by which he guided the beast. A Manchu said to me, "Even though the elephant's neck is injured by the hook till the blood flows, by the time the stars come out in the evening it is perfectly healed."

“The elephants came as far as the South Gate and then stood waiting there three to the right and two to the left. Among them two were specially large, eight feet high I should think. Their length I imagine to be even greater than their height. The long nose was such that it came down to the ground while on each side tusks stood out five feet and more. Their eyes were very small, not larger than an ox’s, and their lips beneath the trunk were pointed like a bird’s bill. Their ears were as large as a winnowing fan. At times they lifted them up in front or moved them from side to side as they walked. Their skin was of an ashy gray, their hair short and the tail diminutive like a rat’s tail.”

SUCH ARE some of my notes that have dropped from Korean literature. So much there is that opens up to us the mind and soul of the good and great, well worth reading. For example their literature deals specially with the triumphs of good kingship. Yo and Soon, two saints of ancient China, are still spoken of as the master spirits of kingly rule. They, however, are so far distant from us and so shadowy in their misty robes that we may easily doubt their virtues, but their counterpart who ruled Korea from 1520 to 1550 A. D. is right before our eyes. How virtuous a prince King Se-jong was and how few in all the wide range of history have ever equalled him. He grieved over the loneliness and poverty and ignorance of his people and so invented an alphabet that they might read the sacred writings in an easy tongue. He perfected moveable type that he might print many books to their advantage. The palace walls he had decorated with the pictures of good men

and great in order that they might inspire the courtiers standing before them to emulate their example.

THE BOOKS Koreans read tell of how a dreamer called Wang An-suk in 1150 A. D. provided for China a whole socialistic regime where the state took control and all its activities were nationalized. They tell of how this wrought financial ruin, instead of peace, plenty and pleasure, till China, in dire distress, gave it up.

AS A GLORY, an accompanying reflection of the great literature of the Far East, we have the most exquisite porcelain, beautiful bronzes, the finest of all silks, embroideries, pictures, gems and jewels. No other part of the world has equalled such achievements. In the world of leisure and recreation, too, we have the counterpart of her beautiful poems, her chess that she first invented, backgammon, cards, and other games. Tea was the inspiring beverage that accompanied the triumphs of the pen, while following along behind came fruits, flowers, and an endless variety of dainties. In her literature, too, is the spirit that invented gunpowder and made the first mariner's compass.

IF ONE BE ASKED what are the leading characteristics of the literature of the East the answer might be this: The characteristic that is seen in the simple majestic tent lines that mark the palace of Peking

or the more marvellous Temple of Heaven outside the South Gate. In her literature appears her ideal warrior Kwan-oo, the red god Mars. Why do they honour Kwan-oo? Was it because he slaughtered more men than his fellow chiefs, or because of his black face and three pronged beard? No not these, but because he kept his word and never told a lie; also because he was the protector of womankind, who was safe from danger and dishonour under his hand. Hence it comes that he was made the ideal soldier and that a temple was built to his honour outside the East Gate of Seoul in the year that Shakspeare was writing the *Merry Wives of Windsor*.

THE IDEAL religious man that appears in Korea's literature is a man like Yi Cha-hyun. He was of the highest aristocratic family and had in the year 1120 A. D., when he graduated, won all the best honours that the King could put upon him. His soul, however, was not satisfied; home, wealth, power, were forgotten as he peered out on to the immensities where God did dwell. He disappeared from the palace and for thirty-seven years lived in a little hut in Kang-wun province and spent his days and nights in prayer. He was not a Buddhist, his was a soul that was in search of God. Four hundred years later (1550 A. D.) Yi Whang passing by his silent retreat says, "He was a son of highest fortune and sailed by fullest favour into office. Everything was at his hand of riches and honour, but he cast them all aside and betook himself

to these hills, where he bowed in prayer thirty-seven long years. He would listen to no invitation from the King. People questioned why he did so, but assuredly his soul was in it, otherwise it were never done. I have seen many notes and comments that sought to do him ill but he rises superior to them all. For him to toss aside the world's best offers and spend his years thus is proof that he was rarest of human kind. Some say he did it for a name, but I say, No! A name ever awaited him amid all the splendors of the state had he chosen to take it. He did it because his soul was great, and had its joys that the outer world never dreams of. How I revere his matchless worth!"

YI WHANG, who comments so favourably, was a contemporary of Knox, Luther and Xavier in the days of Henry VIII, and was himself so saintly a man that they put his tablet in the Confucian Temple beside that of the Master. There are sixteen Koreans in all who have attained to this exalted station, men who have denied themselves to the uttermost, men who have flung all the chances of life away to stand by an old mother, men who guarded their souls against sinful passion as you would keep a city.

THUS KOREA'S WORLD of literature moves by, like an endless line of changing pictures in which God is'ever saying, "Let every man do right." Some time ago a good missionary asked me in a sort of superior way what these old musty books contained, anyhow.

I said they had in them something that prepared the land of Korea for the reception of the Gospel, such as no other land was ever prepared. Korea's Confucian teaching, like John the Baptist's voice, was a straightener of the path before Him. Purer it was in Korea than in China itself, for China had been mixed with many pagan races: Khitans, Tartars, Mongols, Manchus, so that it has not maintained as has Korea the purity of the Confucian cult. Another friend once asked about their ancient philosophy. Was it not all nonsense? I replied I know not that but what I do know is that on its principle was formed their most simple and logical alphabet. Dr. Grenfell said, "The only alphabet I know of that was made straight out of the blue."

FULL UP is their literature of so much that makes a people great in heart and in intellect, and yet today it has completely moved out of the lives of this people, not any more so out of the world of the ignorant man than it has from the knowledge of the college graduate. What shall we do in view of this? First let us impress upon the young people their duty to the past; to know something of their fathers and to be proud, not that they are mere imitations of the West, but that they are the sons of a great and wondrous East. Let us also bring before them those books and teachings of the West that will enrich their souls and not upset their heads. Let us emphasize dili-

gence, honesty, purity, courtesy. Let us make our literature a power in the right direction.

SO MUCH of literature today is all awry. Russia by a new literature, by a literature never heard of before, a literature that is wider in its dissemination than even the printed pages of the Bible Society, a literature more deadly and subversive in its design than anything the world has ever seen, is attempting to overthrow civilization and may possibly succeed. Let us, with a zeal equal to that which possesses the Bolshiviki, give our thought to the Christian Literature Society of Korea, that its literary output may be of such an order that it will take some little place in the vast desert through which this people is passing.





## THE CHRISTIAN LITERATURE SOCIETY OF KOREA

*Offices: Seoul, Korea.*  
*Rev. D. A. Bunker,*  
*General Secretary,*  
*Gerald Bonwick,*  
*Publications Secty.*

*Editorial Department:*  
*Rev. W. M. Clark, D. D.,*  
*Rev. J. S. Gale, D. D.,*  
*Rev. R. A. Hardie, M. D.*

This Society was founded in 1890 under the name of the Korean Religious Tract Society, its present style being assumed in 1919. As it is the only union institution in Korea for Christian publication work it represents all the Missions associated in the Federal Council of Protestant Missions in Korea, and its affairs are under the direct control of the missions and missionaries.

Its publications are of a strictly evangelical type, the desire being to place before the Korean people a full and well balanced variety of up-to-date and yet conservative Christian literature.

### WHAT HAS BEEN ACCOMPLISHED

during ONE YEAR ending June, 1925

New Books and Tracts published (titles) .....	109
Of these we printed..... (copies) .....	1,780,582
And these contained .....	(pages) 31,817,704
During the year we distributed	
Christian literature..... (copies) .....	1,971,922
And our Income from Sales was .....	¥ 69,002
Our Total Expenditure during the year was .....	¥ 86,323
And for General Purposes (including Sales)	
our Income was .....	¥ 72,025
Of this the Gifts for a New Building amounted to.....	¥ 4,534

### WE ARE IN GREAT NEED OF

- ¥ 120,000 for *New Offices and Stockrooms. towards which we now have in hand a fund of ¥ 13,110.*
- ¥ 25,000 for *our Publication Fund to be used in the preparation and printing of new Christian books.*



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## BRIEFS FROM CHOSEN

*Compiled from our Missionaries' Letters*

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### Korean Medicine and Surgery

THE elements of Korean medicine have long been wrapped up in superstitious vagaries, but there has been a real system of medicine and surgery among the native doctors. The official basis of their practise is a set of books which we were able to buy with great difficulty as none but the elect are supposed to possess them. ~ ~ ~

☞ Down in Taiku on the street beyond our Central Church is held the largest drug market in the Orient. Each fall buyers come from far and near,—Siam and inner China and the bleak Northland,—to lay in their year's supplies of drugs. The children always called this "The Street of the Good Smells." It was a most interesting street, particularly on the day of the annual spring house cleaning when every bag and

bundle must be moved out and dusted. We often saw the drugs in the process of preparation. Weeds, barks, roots and the like are first chopped into small pieces with a large knife fastened at one end to a board. The quantity of herb is then placed in an iron boat-shaped mortar, over which is rolled an iron wheel until the contents are powdered. Then the drug is wrapped in our tough Korean paper made from pulp of the bark of the paper mulberry tree, and tied up to the low ceiling of the drug store. Out of these scores of paper bags the doctor prepares his prescriptions according to the formulas laid down in his formulary. Each drug is carefully weighed out, carefully wrapped in paper, and given to the patient to take home to make his own concoction, usually about a quart to be taken in one dose. If the doctor wants to make pills he boils the decoction and out of the residue makes pills as large as a marble to be used up to fifty or so a day.

Ginseng heads the list as the Korean root is considered the finest in the Orient. It was sent to China as tribute up to the time of the China-Japan war. The drug is made out of roots from five to seven years of age carefully cleaned, steamed and dried. We have had it offered to us as a very choice gift as it is considered an elixir of life. The growth of this drug centers around Songdo under government supervision. The mat-covered fields catch one's eye and the uninitiated wonders. Digitalis, arnica, gentian, mint, licorice and many other common herbs are much used. Dried and powdered deer's horn that is gathered when the horn is red is a powerful drug.

Let me describe a Korean doctor: a large, dignified old gentleman with white hair, mustache and tiny chinbeard, with soft black eyes and kindly face. His dress is immaculate,—black velvet sandals, white padded stockings, large baggy trousers of white silk, tied tightly around the ankles with pale blue ribbon, a lavender-colored brocaded silk vest, with a pale blue silk coat fastened over the breast with ribbon, head covered with a small black horsehair and bamboo hat through which you see his amber decorated topknot. This airy hat is fastened on by amber beaded ties under the chin. Tied to his belt are well-rounded pouches for money and tobacco, a case for his amber-rimmed spectacles and his paper rain-hat pleated like a fan. By the way, do you know the present fad for large-brimmed glasses came

from Korea? After her visit here, the "Princess" Alice Roosevelt wore them on the streets of Washington.

The profession of medicine in Korea is an exclusive one, as the old practitioner chooses his "apprentice." Three years are spent in the study of medicines, treatments and the classic Chinese so he may read the official books which contain all that can ever be known of the healing art. Nothing is learned by experimentation. While he knows little of the sciences of physiology, pathology, bacteriology, hygiene even, what he does not know he pretends to know, for he is trained in all the arts of self-possession and knows how to inspire his patients with confidence.

All Korean doctors have drug stores and make the most of their money from them. The visiting of patients in their homes is not so generally practised. The amount is limited by his degree of soberness as it is the custom to give a doctor a drink of "sool" (the native liquor) before he departs, especially if the patient plans not to pay, which is generally the case.

Some Korean doctors are surgeons. It wouldn't take much of a cabinet to hold their instruments. Small steel needles, a large silver needle, a steel knife and an iron rod are not much of a layout, but, considering the harm caused by these we are thankful there are no more.



## Going to Church at Seven Star Gate

Out the winding road you go, and just as the big fields with their tiny pine trees set in rows come into view, the chapel bell begins to ring vigorously. You pass the Japanese nursery, and there you are in front of the chapel called Seven Star Gate.

Hurrying across the little ditch, you hasten up the four steps and pass inside the fence where the men folk are standing about sunning themselves. The moska (pastor) and changno (elder) hasten forward to greet you. After bowing to all and explaining just why you couldn't come last Sunday, you go into the modest chapel. The women are all seated on the right hand side and the men on the left with the center section (right up to the very platform) used for the children.

Each woman smiles at you as you go up in front to play the tiny organ which, by the way, was made entirely by a Korean. After a little silent prayer, you decide it's time to begin and so you begin to play on the organ. This attracts the men outside, pastor included and he slowly comes up to the tiny platform. Just at this moment, Elder Kim notices that your chair has not been placed for you and he hurries over to place it against the front wall.

"We'll begin now" announces the pastor, just as if your prelude hadn't amounted to anything, "hymn, 242." You strain your ears to hear the second announcement of the number,—was it 241 or 242 (the words are very much alike in Korean)? You decide it's 241 and play the same. Suddenly you see the pastor's face—all wrong! "It's number 242" says he. Apologies and off we go again! When ready to begin, he lifts the crude baton and sings the first few bars. Then the lusty voices of men, women and children take up the tune and gospel and what an uplift it is to see the joy and radiance in these faces and know that Christ indeed, lives within.

Leading the singing for six hundred Korean country women, takes pep and voice too. Perhaps not more than ten in the audience ever heard of a scale or a note. But you bravely try to teach them a new song.

"Quiet please!" Your pet theory that quiet cannot be better secured than by using a quiet voice yourself, melts away into thin air! A sharp rap of the baton on the floor or table brings a moderate amount of attention.

"Quiet please! Those seated in the rear—quiet down please! Now listen to the first line." You sing it. "Now watch my stick leading you. If you are to sing low, down my stick goes. If high, up it goes."

Now we try—Two old grannies on the left side conceive the brilliant idea of raising their arms every time you raise yours and continue to do it all the time, much to the amusement of those near by. Up their voices go—too far. Even *they* recognize that, and we all break down laughing.

"Let's try again." One line at a time, we try the "up and down sound" and even if results are not perfect, God accepts the joyous spirit of worship and praise.



## Facts and Fancies

☞ You have heard that a nation rises no higher than its homes. Before the coming of the "Good Tidings" of life in Christ Jesus, there were no homes in the Hermit Land. Now they are being established on every hand. The maidens of the land are not falling far behind in their endeavor to fulfil their new destiny, no longer ranking with the pig and cow in man's thoughts but as a help-mate; a little erratic now, of course, in the trying out of new ideas and the search for the new ideal, but the Korean women were the original suffragettes so they will not abuse their new freedom. You did not know that the Korean bride retained her own name? She was often known as the mother of her son, but when enrolment in church and state was necessary, the maiden name was retained. They even beat their American sisters in their recognition as worthy of the position of deacon in the church body.

Paul is not the patron saint in the matter of dress either. Little by little we have watched the shortening skirts—at first the tiniest girl wore dresses just like mother's, sweeping the ground; then inch by inch the school skirts crept up and up until the short muslin sock and straw shoe was no longer adequate and black shoes and stockings became familiar, when lo! last spring a brilliant blue stocking came in with a greatly heightened skirt line.

I have been asked many times as to bobbed hair and I have answered that the Korean's ideal of beauty would never permit it. I heard of one girl who sold her long raven locks to get money to attend a two month's session of the Bible Institute in Chairyung last year. I really saw the girl, but shame for her unlovely appearance kept the usual white cloth headdress on so carefully I never saw the hair. But in Park College while on furlough, I saw three bobbed Korean heads out in the open, and since one belonged to the leader of the woman's end of the 1919 Independence Movement we feel that she is capable of even more revolutionary things. Her head is worth a ransom in Korea as she departed for Shanghai very unceremoniously, and now she has not only bobbed and curled her hair

but sent her picture back to the very capital of her own land to the principal of the most conservative girls' school.

Christianity is responsible for one change in Korean dress,—the use of pockets. There were no pockets in the old Korean coat, but the Christian needed a place for his Bible, for coming to church without a Bible is practically unknown in Korea. Following American example he made a large pocket in his jacket, and later several on a sleeveless coat or vest for his Bible and other prize treasures. It is not enough to carry the Bible in one's hand or pocket. We have many who carry great sections, even whole books in their heads and can recite long passages without a mistake. You may have heard the story of the man who walked a hundred miles to recite the Sermon on the Mount to his pastor. When he finished he was told that was all very well, but he must not be content with having it in his head, he must have it in his heart and put it into practise. His reply was: "But that is the way I learned it. At first I tried to memorize it, and it would not stick, so I tried this plan. I would learn a verse, and then go out and practise it on a native neighbor until it would stick."

The Bible is recognized as the Word of God, full of power, the Sword of the Spirit. It is a very poor church, indeed, that does not have at least one week of Bible study. And with what joy they study. One woman came to class with her hands all wrapped up, but her face was shining. "Oh, how I praise the Lord, my hands got burned, for my mother-in-law said, 'Since you can't work you might as well go to class.' So now I can study his Word."





*Did You Know: —*

The largest representative Christian gathering ever held in Chosen was the second All-Korea Sunday School Convention with 2,000 delegates. During the year 248 Vacation Bible Schools were held, in which 23,856 children studied.

Every hospital reports an increase over last year in the number of patients and in prestige.

This year there are 12 workers among the Japanese in Chosen, ordained and unordained, one receiving no salary. The presbytery is self-supporting and proud of the fact.

Within a radius of 25 miles of the city of Pyengyang there are 120 Presbyterian churches in which the gospel is faithfully preached every Lord's Day and at the midweek evening prayer meeting.

Practically every church and group plans to have at least one Bible class each year, and many of them have two, winter and summer.

More than 1,500 women from the country districts gathered in five different seasons for Bible training classes in Pyengyang. They come at their own expense, with the idea of preparing themselves as Christian workers.

Stringent financial conditions have reduced the student body of the Boys' Academy.

Stringent financial conditions, insufficient mission funds, and consequent lack of government designation have seriously affected the enrolment of the Girls' Academy.

One outstanding feature of the work has been tent evangelism, with a series of meetings in four centers, in every instance resulting in the establishment of a group of new believers.

Chairyung Hospital has had another successful year. Homes for the two doctors have been built out of the current income of the hospital, and so are in reality gifts from the Korean patients.

Twenty years ago Chairyung Station site was purchased and the missionaries began their settlement on what was then a bleak, stony hill. To-day churches, schools, and kindergartens and the fruitful lives of the thousands of Christians are evidence of the fertility of the soil and power of the Spirit.

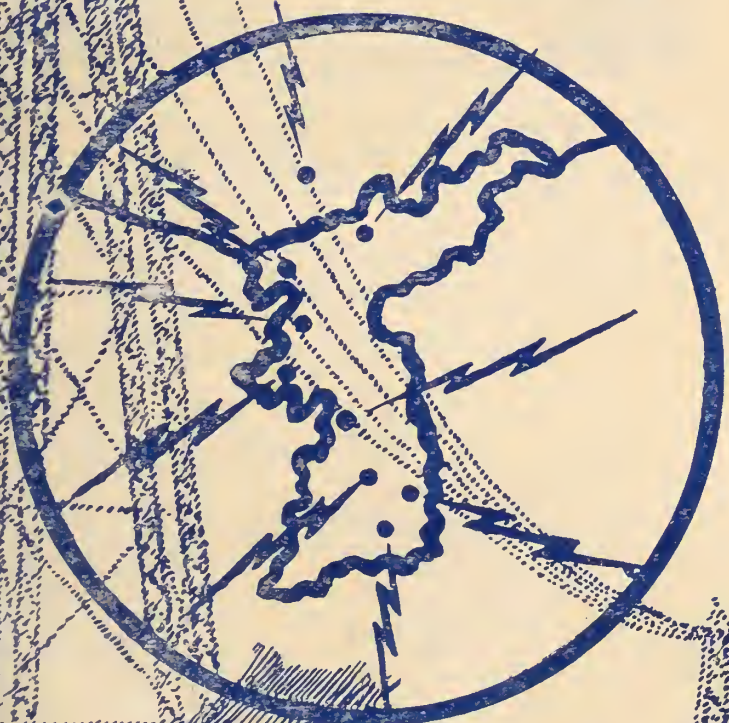
THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 Fifth Avenue, New York

1927

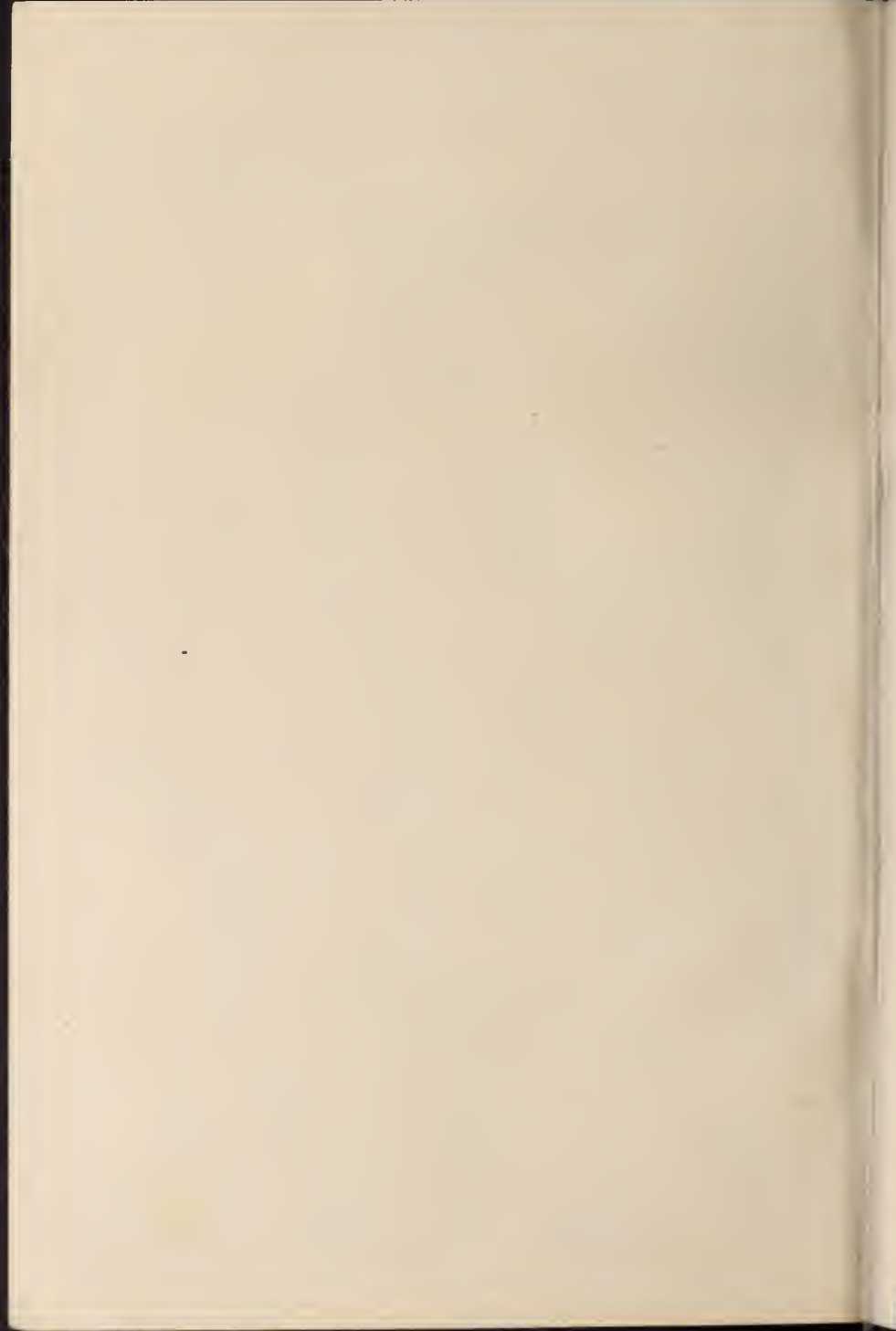
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FROM THE FRONT



KOREA





# BROADCASTS

SENT OUT

BY

NINE

STATIONS

OF

KOREA

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### BROADCAST NUMBER ONE.

#### **Korea Talking! Tune in Everybody! Something Good to Tell!**

Whether this broadcast reaches you as a guest traveling through our beautiful land, or whether it reaches you in some other land as a prospective guest, or whether we may never have the privilege of seeing you here, we send you one and all equally cordial greetings. We want to get to know you. We're naturally a little bit shy, and our grandfathers used to try to keep you people out of our land so it isn't easy for us to get acquainted, but we want to.

Of course we are most anxious to know all about you, how you live, your customs and everything you see and do, but *we* are broadcasting now so we will have to be content with hoping that you will broadcast back again sometime. Just now we want to make you love us and our land more, so our broadcast-



ing stations are going to tell you about our land and some of the things that are going on in it. You folks who take a train through our country only stopping for a few hours in the capital really don't know us. We hope that through these broadcasts we can reveal a bit more of the heart throbs of our people. Much, however, you will have to deduce between the words.

Our stations have been busy broadcasting for many years, some longer than others, but this is the first time they have attempted it in this form. Therefore please be charitable.

We have been promised a last word after each station has sent you a message, so will now withdraw that you may hear from the first one of them.

## BROADCAST NUMBER TWO.

### Good Luck Pine.

Have you heard the story of Good Luck Pine? A little slave girl of seventeen years married a slave boy of the same age and together they slaved in the same house. Five years later a son was born. Now was their burden lightened and their lives enriched by reason of the joy in their hearts. Lovingly did they watch over him and provide their pitiful best for him. All would have gone well and in content they would have worked, but in time they were expecting another little treasure. The cruel master, unwilling to provide for their increasing family, turned them out of his household. He had enough "food-mouths" to supply with food without any more slave brats.

Soon, very soon they might expect the little stranger. Peniless and despairing they searched anxiously for shelter, plead-



Good Luck Pine (second to the left),  
his mother and brothers.

ing to be given a room in a gate house or servants' quarters-- but all in vain. They were compelled to take up their abode under the sheltering branches of a great pine. Here the second son was born on Dec. 4th and named Good Luck Pine, in honor of their noble host! But the cold wintry winds drove them on, and that night as the evening shadows fell, the father with their two years old boy in his arms, and the mother with her new born babe set out for a tiny house not far away.

So pitiable was their condition that they were taken in and fed and comforted. But a house with only one room, and that eight feet square, is not possibly large enough for two families, so again the little family was compelled to start out. This time they took refuge in a small water tower on the hillside. It was a cold and cheerless refuge indeed, but the best the world had for this family. There they stayed for several days, while the father begged in the nearby village for food. Then their former master heard of their plight, and, for what reason who can say, reinstated them in his family.

Their troubles were not over, however. Sometime later, after the birth of another son, the poor mother began to show signs of the dread disease leprosy. Their master again turned them out upon the world. They were fortunate in finding another place where they lived and worked another year. There a daughter was born to them. After that the disease made such rapid progress that the mother was plainly stamped as a leper, and their new master lost no time in driving them out. Every door was shut in their faces, for what household could allow the presence of a leper?

After enduring much hardship they determined to try to



A Reclaimed Leper Outcast.

build a small Korean mud room for themselves. Long before it was finished the father was suddenly taken ill and died. What was there now for the little family save death from exposure and starvation? However the mother and her now eleven year old son begged and builded until at length the four walls were up and covered. Did ever marble palace afford such joy and satisfaction, or represent such a labor of love? The great problem now was to provide food for the children. The oldest son went every day to gather brush and straw for fuel while the mother begged in the village for food. But as her disease became more advanced and her appearance more and more repulsive the people refused to give to her and often the family had no bread but their tears.

Dark doom was fast settling down upon them and cold des-

pair was in their hearts. What more had they to hope for? At that time a rumor reached the mother concerning the Taiku Leprosarium. "Do the Jesus-believing people really care for leper outcasts? I cannot believe it until I see with my own eyes." So saying the brave little woman made the difficult and painful journey to Taiku. She saw the Leprosarium with its brick dormitories and tiled roofs, with its chapel and dispensary in the basement of which was plenty of rice and fuel, assuring comfort and food for the inmates. In the chapel she saw the one hundred and seventy five lepers assemble to pray and sing and study the Bible. If before she had doubted the testimony of her ears she now doubted the testimony of her own eyes. She contrasted the Leprosarium buildings with her poor mud hut, the fields and bits of woodland surrounding the place with the bleak and bare surroundings of her bit of a house, and her heart fainted within her. With trembling eagerness she sought the superintendent and told him her story. She was heard and was taken in and today is enjoying the protection of the home after her long struggles and sorrows.

Her children are being cared for temporarily in a small Korean house by a Christian woman. These and other untainted children if kept clean and fed properly will not develop the awful disease of their parents. One of the burdens of our hearts is to see a permanent home founded for such unfortunate children as Good Luck Pine.

There are great numbers on the waiting list of the Leprosarium? Many of them have stories just as sad and heroic as this of Good Luck Pine's mother. Is there no hope for them?

The management greatly desires to enlarge the work of the



Giving Chau'moogra Oil injections at the Taiku Leprosarium.

institution which, though operated with the utmost efficiency on the funds available, is utterly inadequate to deal with the whole problem which is nothing less than stamping out leprosy from this land of Korea. The Central plant at present accommodates one hundred and seventy-five in two dormitories, one for men and one for women. Here these unfortunates are given clean, warm rooms and clothing and food and useful occupation. The women clean, wash, sew, and prepare the food. The men till the fields and do the general work of the place. All are taught to read and have their own books, chief among which are the Bible and hymnbook. Yen 50.00 (about \$25.00 in American gold) will build the new quarters needed for each new leper received and Yen 12.00 will cover support for a year.



A group of Christians organized by a man converted  
in the hospital.

Itinerant doctors should be sent out through the country to points easily accessible to the lepers of the locality, where they may gather at stated times for regular treatment. Funds should be provided for buying the costly and as yet rare Chaulmogra Oil.

May we not all join hands in this work of mercy and blot out from this land the ancient curse of leprosy? Shall we not avail ourselves of the privilege of sharing in the Mission of Him Who said that through Himself "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them".

Taiku Station.

### BROADCAST NUMBER THREE.

#### Witnesses.

Among Andong's clans there is one that goes by the name of Su. It is a proud clan, claiming to have been founded by the renowned "Toi-kei." Among its many boasts the clan members brag that they have never failed to accomplish anything they have once undertaken.

A wonderful old library built by Toi-kei stands in a rocky defile overlooking the oak-fringed Naktong River. Across from the library a tablet of stone proclaims to all who can read (which is neither you nor I) that several hundred years ago, when the "vile Western doctrine" (Roman Catholicism), had penetrated to nearly every corner of the kingdom, by virtue of Toi-Kei it was not able to come into this region. In front of this tablet, the students from the library, which was in reality a



The old library on the banks of the Naktong.



"university," were allowed to take the old classical examination for office - an honor bestowed upon but one other place outside of Seoul.

At the time of the Independence Movement members of this clan were active and as a result quite a few found themselves in the Toi-Kei prison. Now the imprisonment was intended by the authorities to be a punishment, and it was considered by Koreans as a sign of patriotism; but in the sight of God it was an opportunity. For among the companion prisoners were some of the Korean church's ardent evangelists. The prison became a veritable "school of the prophets," and the members of the Su clan interned there, came, saw and were conquered.

Upon release this new group soon put up a building within sight of the famous library. The older members of the clan, thinking that this church represented the aforesaid "vile Western doctrine," were so greatly incensed that they threatened to tear down the building. The new group were undaunted so the older members decided to carry out their threat.

They chose the time when Presbytery was in session in a nearby village. They were brave give them credit for that - these gentlemen of the "old school"; but when given a choice between going to jail or paying a light claim for damages they paid. Perhaps they were afraid of the gentle influence of a jail sentence on their own hide-bound prejudices since the church had proved stronger than the clan. Their heretofore unstained clan banner had gone down in defeat.

One of the most notable men of high family was Yee Tai Yung, whose family had held the governorship of North and South Kyung Sang province. While he was away in Seoul



Yee Tai Yung and his wife.

studying, he heard that some members of his family had professed Christianity. Though much enraged, he was persuaded by a cousin to attend church the next Sunday. As the word got out that he was a Christian, he resolved to eat an early breakfast the following Sunday and then flee. But he did not succeed in escaping his Christian cousin. As he was again compelled to go to church and every one looked on him as a convert he thought that he would have to find out what this new doctrine

was. Borrowing a New Testament, he read it through but without understanding it. He read it a second time but still had no desire to accept it. Hearing that there was an Old Testament also, he procured it and began to read it.

Before Yee Tai Yung had finished reading he became convinced of its truth. He studied in the Bible Institute, was put on a circuit of churches as helper, went to Theological Seminary and on graduation became the pastor of the Andong city church. He had been here but a short time when the Foreign Mission Board of the General Assembly of the Korean Presbyterian Church chose him as its fourth missionary to its field in Shantung, China.

As an educated man of the Classical School, Pastor Yee had of course, an extensive knowledge of the Chinese characters and could learn the spoken Chinese more quickly than a Westerner. He can also understand the Chinese customs and ideas better. His wife is a graduate of the Girls' Academy in Taiku, and we look for great things from them.

Sorry as we were to lose them, we felt that this was a call to a greater work, the very selfsame kind of call that brought us to Korea!

Before going to China, Pastor Yee had read the New Testament through forty times and the Old Testament eleven times. He was enthusiastic in pushing our local campaign of Bible Reading. Over four hundred finished reading the New Testament within the year. One missionary child under ten years of age read the whole Bible, and another under eight read the whole New Testament.

In years gone by our people inaugurated the "Volunteer



Zealous church members building their own church.

Colportage Plans." Every Gospel sold was followed up by the prayers and friendly interest of some friend or neighbor, a splendid method of self-propagation. As many as 12,000 have been sold in one year. One fat old high-class lady, for years the only believer in her village, filled her Sedan chair with tracts and Gospels and walked the fifteen miles home from the Andong Bible class.

The Women's Missionary Society of a church in the country desired the services of a colporteur as an evangelist in a certain town. They promised to sell five hundred Gospels in return for his help. Did you ever try to sell a book to help pay your school expenses? Then you know that these women did not choose an easy task.

The Bible in the hands is a good thing; it is better in the head; but when hid in the heart what a blessing! Andong has

set high standards in Bible selling, Bible reading and Bible study. In 1921 our Bible Institute had an enrollment of 275—the largest of any Institute in the country that year. The more Bible we can get into the hearts of the leaders the more light will shine in the dark places. We are praying for funds to erect the “Rodger Earl Winn Memorial Bible Institute” so that “The Light” may be set on a hill to make up in some small measure for the passing on of the former Principal of our Institute. Who can determine the number of “Yee Tai Yungs” among our student body? Or even a greater than he might be waiting for just the incentive needed to thrust him out as a flaming evangel.

Andong Station.



The Andong Broadcasting Station.

## BROADCAST NUMBER FOUR.

### Augers for Aristocrats.



An extensive and difficult engineering feat is being carried on in North Choongchung Province of Korea. Attempts are being made to pierce the centuries' old crust of pride and conservatism which have thus far rendered the people almost impervious to the Gospel message. Confucianism with its ancestor worship has been one of the chief causes why the church in this province has been the most backward in all our work.

#### AUGER No. 1. TRACT DISTRIBUTION.

Between seven and ten thousand tracts are distributed annually in this district, and the Temperance leaflets thus circulated have done much to create the attitude of mind which is resulting in the formation of anti-liquor and tobacco societies in non-Christian communities throughout the province. In one place where about fifty of the young men have joined one of these societies they are now saying, "Having stopped drinking there is only one thing more for us to do—to believe on Jesus!"

In another district one of the bitterest persecutors of the church for many years, was convinced of the truth of the doctrine, but because of his alcoholic tendencies felt unable to take the step. Having organized and become president of the anti-

liquor society of his village and conquered drink, he became a Christian and is now the leader in that church.

#### AUGER NO. 2. EVANGELISTS.

Mr. Oh, a former magistrate and Chinese scholar of high class family, went to the little village of Pong Nim, which no foreign missionary or Korean evangelist had ever previously visited. The "Jesus Doctrine" had been heard of as some strange western cult, but ancestor worship and Confucianism was all that the country gentlemen of that village knew as being worthwhile, and as fit for scholars and men of good social standing. They welcomed the stranger, however, who quickly won their respect and admiration by his courtesy and superior knowledge of the Chinese classics. To their surprise he was enabled to show them that these famous writings were not only equalled by, but surpassed in thought and precept by the teachings of this western doctrine.



An Aristocrat's Church.

By the end of the second month, some forty of the younger men had definitely decided to believe, were keeping the Sabbath, and regularly attending the nightly services held by the evangelist. They were put to the test when on the fifteenth day of the first month, according to good Korean custom it was their duty to pay their respects to the old men and drink wine with them. They performed their filial obligations, but not one of them tasted the drink.

### AUGER NO. 3. MEDICAL WORK.

This is the auger which Christ used so effectively in overcoming the prejudices and oppositions of those around him, bound by superstition and idolatry. Many and varied are the instances which might be cited of the relief from physical suffering being the opening wedge for the entrance of the Gospel.

A young aristocrat, who came from a wealthy family, had for six years been an opium addict. He had squandered his father's wealth, his own means, and with his wife and children in poverty, had sold anything he could get his hands on to obtain the drug. He heard of the re-opening of the foreign hospital in Chungju, and driven to despair, he decided to go there and see if anything could be done for his cure, even if it was a Christian institution. For three weeks the foreign nurse battled with him, to hold him: there when the desire for the drug seemed overpowering. Time and again the Korean pastor and others labored with him to give himself over to the Only One who could restore him completely. Some weeks after he left the hospital, wholly cured physically, and miraculously cured spiritually. Arriving home, he immediately threw out the family gods, set up family worship, while he himself, every





The Opium Addict and the  
"Auger" that helped him to free himself.

morning at dawn and every evening, went to a nearby mountain and poured himself forth in prayer. His wife, son, and daughter-in-law all became Christians; the village church doubled in membership and he has put forth systematic efforts to reach the numerous opium addicts among the Koreans of Chungju.

AUGER NO. 4. CHILDREN OF NON-CHRISTIAN PARENTS IN  
CHURCH SCHOOLS.

These are as yet augers' small in size but latent with possibilities. While as yet neither they nor their parents have

accepted Christianity for themselves, they are not adverse to it.

A young girl of fourteen, the daughter of a sool (beer) merchant, began to be such a regular and persistent attendant at the little Christian meeting place in the village, and to manifest such a startling change of mind and habits, that her parents beat her repeatedly, thinking she was going crazy. Her repeated exhortations to them to quit their business and believe in the one and only true God, angered them so that they decided to visit the meeting place and see for themselves just what this perverting doctrine might be. They came, they heard, they were conquered; and went home and threw away the means which had hitherto enabled them to gain a lucrative living.

#### AUGER NO. 5. BIBLE WOMEN.

These are the silent augers—with no particular grinding noise they are silently boring through the thick encrustation of indifference and resignation, characteristic of the women of this province. These care not for applause or approbation, and have but the one object to make an entrance for the Gospel message of deliverance from bondage and sin.

One of these who has traversed the district from one end to the other, has only one-third of an eye, and an abundance of pock-marks, making her appearance anything but prepossessing. In contemplation of her untiring zeal and devotion to her Master, her facial deformities are lost sight of, and many are those in all parts of the province who rise up to call her blessed. For the training of these women to carry the Bible message to their own, Bible Institutes are held twice every year, when the women gather from the city and country



The silent "Augers."

churches for weeks of hard study. They bring their rice and their books, and what joy it is to see their faces light up when some Bible truth comes to their understanding with new force. They are the hope for the evangelization of the women of Korea; and in this province, at least, it is usually the women who come out first, before their pride-encrusted husbands and grandfathers gather courage to do so.

"Wanted.....more engineers..... fully equipped.....to explore.....new territory.....more metal.....gold and silver..... to sink deep.....to keep ..excavations.....made...from filling up."

Chungju Station.



Severance Medical College and Compound.

### BROADCAST NUMBER FIVE.

#### From Butcher's Son To Surgeon.

A generation ago there lived an old Mr. Kim, near the Big Bell which since A. B. 1396, has hung in a pavilion near the center of the city of Seoul. An old legend relates that a child was thrown into the molten metal before success attended the casting of the bell. It is not strange that the people seemed to hear the wail of "Mother," "Mother," as the bell tolled at the evening hour. Almost as loud were the sounds which from time to time issued from Mr. Kim's office as he applied the treatments which he had learned from books written hundreds of years before the old bell was cast. In one case it was a red hot copper coin placed upon the head of a child, in another needles (Chims) of varying sizes thrust into an inflamed joint or even the abdomen. Some patients who had profited by sad experience with old Mr. Kim preferred to drive out or ward off the spirits of disease with many forms of incantations.

Pak the butcher's son, who lived near Mr. Kim, was accustomed to the groans of animals but he could not stand the mal-practice of the doctor of the old school. A determination seized him to learn more of the work of Dr. Avison, the foreign doctor whom the Emperor had deigned to honor as his physician.

But how could Pak, the son of a butcher, hope to secure a medical education when the occupation of his father was the lowest in the social scale? Nothing daunted, Pak wended his way to the hospital which had recently been built outside the South Gate of the city. Dr. Avison greeted him most kindly and after careful questioning decided that there was a place even for the butcher's son.

Pak's delight knew no bounds as he was admitted to the ranks of the six young men who were making an effort to get a modern medical education at the hands of one teacher for all subjects. There were no text books except such as grew out of the lessons as they were given, no medical vocabulary except such as was made lesson by lesson between the teacher and his pupils, no class rooms except such hospital wards as might happen to be empty, and little equipment except the patients and the operating instruments, a single microscope, simple chemical apparatus and the drugs to be found in a small drug room. Great as were the handicaps there seemed no difficulty too great for the teacher.

Many years were required to complete an education that would warrant the bestowal on the young men of a doctor's degree and the right to practise their knowledge on the bodies of their sick fellowmen, but patience won the day and Pak received his diploma together with the other six classmates in June 1908, the first graduating class of the Severance Medical School.

The day before graduation the teacher had a long talk with Pak and his classmates. "What about your future?" Asked the teacher. "We have been thinking about that very matter,"



The first graduating class exercises.

replied Pak, "And the first thing that occurred to us was the long weary years we have worked to gain this place and the heavy financial burden we have borne and the relief that came as we looked forward to the opportunity to make money." Even though the teacher remembered his own thoughts were much the same at the time of his graduation many years ago, he was a little downcast, but soon Pak continued, "Much as we desire money we cannot forget the years our teacher has struggled, has taught us all we know and has made us what we are. A second class will be coming on which will have to be taught and it is up to us to stay here and help to teach this class."

The teacher said to himself, "The job is done, I thought I was making seven doctors and lo, I have seven men. For what is man? In what way does a man differ from a beast? Is it not that man has a sense of responsibility for other men."



Nurses Training School, Severance Medical College.

The day after the graduation a photographer who had been present sent the teacher pictures of the ceremony showing Prince Ito making a speech, the American Consul making a speech and others making speeches. "I made a speech," said the teacher, "where is my picture?" It was explained by a note from the photoprapher which read, "I tried hard to get a picture of you but you were never still long enough." "Well how could I be still," said the teacher, "At such a time, big with the promise not only of Korean doctors for Korea but of Korean teachers of medicine and surgery in a real Medical School founded in such a small way."

Pak and four of his classmates stayed to help with the teaching of the next class. One died soon after and one went into private practice leaving Pak and his two associates to carry on



The faculty in 1923.

the work for several years till the one had to leave because of political complications, dying later in the interior of Manchuria where he had carried on a hospital.

Pak the butcher's son, now the surgeon, left to open a hospital amongst the Koreans in Manchuria. One of the first class is still with the school as the head of the department of Ear, Nose and Throat. He has just returned after a year of special study in the New York Post Graduate Medical School, where, rubbing against American Medical Men taking the same courses, he has held his own and won the good words of his teachers as the equal of any of them.

The Institution, now a Union Medical College, Hospital and Nurses' Training School, in which six missions join, has graduated 118 doctors and 54 nurses. The Medical College now has a





Students Volunteering to dig the foundations  
for an additional building.

charter from the Government which has just given its graduates the right to receive license to practice without State Examination, on presentation of their diplomas, a recognition never before granted to a private Medical College in the Empire of Japan.

It had but one teacher in 1908, it now has a staff of fifteen Westerners, several Japanese, and fifteen graduate Koreans besides many Korean lay-assistants and a group of over sixty medical students.

The first contribution from among our alumni, toward our new building fund came recently from Pak the butcher's son. "Tune In" and help the good cause along.

Seoul Station.

## BROADCAST NUMBER SIX.

### Collections.

Weren't you proud of those new collection baskets at your church at Easter time? Velvety black, lined with the loveliest shade of silk which made the beauty and fragrance of some friend's rare garden come to mind as you dropped in your shining silver coin. And the satiny finish of the handle - in its rich coloring, and the traceries of old Father Time, you were carried for a moment to some sunlit forest aisle through which you wandered in the first flush of youth's love with all of the universe walling you in as you gazed down the vista of life.

But you were brought gently back to the "joyful offering" being given to the maker of the gardens and forest vastnesses by the softly measured tread of the ushers as the last strains of the music filled the air with their reverent thanksgiving blended with the minister's dedication of his people's "silver service."

But you and your "high-brow" church in America are not the only ones to have collection baskets to be proud of! We had one right here in Chairyung that was redolent with some of the fragrance of Oriental gardens. The "organ" tones, were rather squeaky it is true, but the southing of the wind in the pines on the hill made a solemn undertone as our "Collection basket" was brought up to the missionary for his blessing, and the change that was needed before this offering could become a "sacrifice acceptable, an odour of a sweet smell, well pleasing," at least to the missionary.

You got that awful whiff did you as you moved up on the windward side to get a better view? Yes, I'll admit it's pretty bad, but if you want a nearer view of our Unpai church's collec-



A few of the Articles dropped in the Collection plate. tion basket you will have to get out your handkerchief. Now you can see what is back of that great lumbering ox, his sides still heaving with the exertion of pulling that cumbersome, heavily laden cart. The two enormously high, broad wheels, are red with the sticky clay of our Whanghai roads so you will have to be careful not to brush against them as you lift the lid of that huge black jar.

Why what's the matter? Did you see a ghost? No, smelled one that hadn't become quite etherealized yet! Well, that's a good one! But bless me, that jar holds what's more to the Korean's mind, than gold, sweeter even than honey and the honey comb. That is Korean pickle, better than all Heinz's 57 varieties combined, and I'm sure not all his factories could produce that odour.

Won't you look in this other jar? Really this is not so bad. This is the Oriental Worcestershire sauce made out of moulded bean curd, the mouldier the better. Now don't turn up your nose at that. Didn't you ever buy Limberger or other cheeses? A picture of them in the January "Geographic" reminds me of the dried bean cakes in a Korean home. Do we use that stuff? Sure, most of us have acquired a taste for the "kimchee and chang" by the time we are invalided home. It simply must be done for Koreans are very hospitable and really the taste is not so bad if you once get it past your olfactory nerves.

But come with me inside the missionary's home while these great bundles of cloth and clothing are being opened and sorted out for sale, for that is the why for of all this.



"The rickety old loom in the low mud huts."

With over two hundred houses washed away, the old church almost worthless for any purpose and a debt on the new one, the women took up this collection to lift that debt and now its up to the missionary to turn the fruit of their labor of love into real filthy lucre, (the only way to describe this medium of exchange). There are yards and yards of the narrow, coarse cloth that the Koreans are using so much just now in an effort to patronize home industries. And this is certainly the real thing. We marvel that such strong fabrics and such dainty silks can be produced on the rickety old looms in the little low mud huts so tiny that the family must almost move out even for such a small one.

And made up garments, new and second hand, in all styles and fabrics! There is a filmy blue silk skirt with a red over skirt and a pale pink jacket. It is the wedding garment of a young widow who has given the Lord all that is left to her of her one time dream of happiness. And that pale blue outfit was put in the collection basket by a young bride who is the only believer in her father-in-law's household. I doubt not every article here represents real sacrificial giving such as neither you nor I know any thing about!

Just lift one of these long black switches! If rumor proves true and Dame Fashion decrees Coronation braids after the shorn locks of the present, wouldn't some raven haired maidens just love to have those glossy lengths? From of old you have heard of the mothers of the church giving their wedding rings and their silver hair pins but our women give their wedding garments and their very hair!

And they have been doing this all fall all over the territory. One of our lady workers has held fifteen Bible Classes with an



A "Poor" Church.

average of a hundred women studying, and they have given free will offerings averaging a yen apiece. Let me give the amounts in the last five classes. \$55.00 for lamps and mats; \$300.00 for a school; \$50.00 for an evangelist to the unbelievers; \$50.00 for stones for a new church; and 380 yards of home-spun cloth.

Away back in 1895 when this Yellow Sea Province was being opened up to the true gospel, Mr. McKenzie dying at Sorai left a beautiful little church as his monument. It was the second to be built in Korea, and the first to be built entirely by the Koreans themselves. The church stands to this day in a grove of trees where devil worship was once held in Sorai village, "Sorai-by-the-Sea." Thus was self-support started in Korea. Dr. Underwood did the first itinerating in this province ever attempted in Korea and before long the people themselves took up the preaching on their own responsibility. In just one year,



“Sorai-by-the-Sea.”

1897, the churches in this province had increased from six to thirty-one as the result of the seed sowing of two Koreans, neither of whom received money from church or mission. Sorai church mothered all the Chang-yun district watching over it with much care and solicitude and reaping a great blessing herself. Beside the church expenses and outside evangelistic preaching, Sorai set an example to all Korea of maintaining a church school twenty-five years ago. Now, besides local schools, the 180 churches in this province have their own Academy here in Chairyung, and the 17,200 adherents give an average of a little over six dollars gold per capita for church and school expenses. If only the baptized membership were considered it would amount to over eight and half dollars gold per capita. The average member of our American churches gives only five dollars and forty-six cents.

With the people as poor as they are, it isn't much wonder they have to resort to such a collection basket as our squeaky old ox cart. A whole summer of unprecedented floods has made the sacrifice even more real.

“This poor widow hath cast in all the living that she had.”

Chairyung Station.

**BROADCAST NUMBER SEVEN.**  
**A Visionary and a Stone Thrower.**



The Visionary.

Many in these modern days are trying to communicate with the spirits of those who have departed this life. Men possessed of such an idea have existed in the world for a long time and have dwelt in many nations. Korea has had her share. We have in mind one who in his youthful years thought he would make an attempt to get into communication with the spirits of the other world. He believed that if he used the proper means he would be able to unlock the closed door between the world in which he lived and the other one into which he wanted to peep. So he hid himself away into a

lonely spot on a high mountain as far removed as possible from mundane things and there gave himself up to meditation and concentration of thought on this one thing. He spent many hours a day at the task and was not satisfied with the number of hours in the daytime, so he continued his fasts and his vigils far into the night. Sometimes he got sleepy. In order to prevent going to sleep he would pour cold water on his head and down his back. He kept this up for weeks and sometimes would thus force himself to stay awake for several days and nights at a stretch. Unfortunately, or perhaps fortunately, he did not succeed in his desired object but he did succeed in ruining his eyesight, so that he became nearly blind after a few years. He gave up the quest



after visions and spirits and settled down to a humdrum life of business.

About this time a strange doctrine began to be preached in the streets and inns of the city of Pyengyang where this man lived. His name was Kil. He listened with mingled feelings to the strange things that were being brought to his ears. Something in this doctrine, which was said to come from across the seas and which was represented by certain queer-looking and queer-acting foreign devils, seemed to catch his imagination and remind him of his own former efforts to communicate with another world. This doctrine seemed to set forth a spiritual world and the possibility of communicating with it and even of being transported to it after the shackles that bind one to the flesh should be thrown off. His own spirit seemed to respond to such teaching and he began to investigate it. Little by little he was brought under the spell of it and then decided to give it his full allegiance.

He was a man of good education from the Oriental view point, and was possessed of good native ability. He became a church member, then an officer, then a paid assistant. A theological class was being organized then and he became a member of it and in due course graduated as one of the members of the first class and was soon ordained to the ministry and installed as pastor of the Central Church in Pyengyang where he has now continued for sixteen years.

It should be said that his eyes were operated on some years after he became a Christian by a missionary doctor and his eyesight was partially restored. He is able to read, but generally has some one lead him about whenever he goes abroad.



The first graduating class, 1907.

(The Visionary and Stone Thrower are the two central figures.)

He is a great preacher and has had a wonderful influence in shaping the destinies of the Korean church.

Mr. Kil was one of the signers of the Declaration of Independence promulgated by the Korean people on March first 1919. As a result he spent a year in prison in solitary confinement. He was allowed his Bible and spent most of his time in prayer and study of the Bible. He memorized the outlines of all the books from Genesis to Samuel and memorized the entire book of Revelation which he repeated seven hundred times while in prison and said, after he returned, that he was going to continue it till he had repeated it a thousand times.

He is the visionary who became a great preacher of the Gospel.

Our title also contains the words "Stone Thrower." Many a Chinaman in America has had stones thrown at him by the town boys as he proceeded down the street to his laundry. Is it surprising therefore that some of the early missionaries, who were always greeted with the title of "Foreign Devil," should have met with an occasional missile? A group of boys in the streets of Pyengyang so greeted the first missionary who put in an appearance on the streets of their city. One of the boys' surname was Lee. It might be difficult therefore to tell to what hemisphere he belonged, but when his other name is found to be 'Ki-pong,' one at once locates him in the Orient. This "bad boy" adopted the religion of the man whom he had tried to hit with a stone. He became a servant of another 'foreign devil' and then gradually worked up into the position of a helper to the missionary and the native church. He, too, entered the first class of the theological seminary and graduated as one of the classmates of Mr. Kil. Soon after he was commissioned as the first missionary of the Korean Presbyterian Church and sent to Quelpart to lay the foundation of the church that has developed there. He endured hardness as a good soldier of the Lord. After seven years he was compelled to return to the mainland on account of health conditions and there he has remained ever since. He was later elected moderator of the Presbyterian General Assembly of Korea. One of the men to cast a ballot for him was the missionary whom he had once stoned. Thus the 'stone thrower' became one of the first seven ministers of the church, the first missionary to be commissioned by that church and later the moderator of its highest judicial body. As these words are being written there comes an invitation to attend the



The new Seminary Building.

twenty fifth anniversary of Mr. Lee's entrance on Christian work. The invitation is signed by three elders and five deacons of the church that he is now serving.

These stories are but typical of many others. The theological seminary has grown from small beginnings to be one of the largest in the world. Its student body averages about 200 per year. Already 307 have been graduated. The four Presbyterian Missions of the country co-operate in the school. A fine new building has recently been erected and dedicated to the work of training laborers for the work of the ministry. The present first year's class has an 'eleventh hour man' in it, that is to say, he is now in the fifty seventh year of his life. Did you ever hear of a man of that age entering a theological school in any other country to prepare himself for his 'life work'?



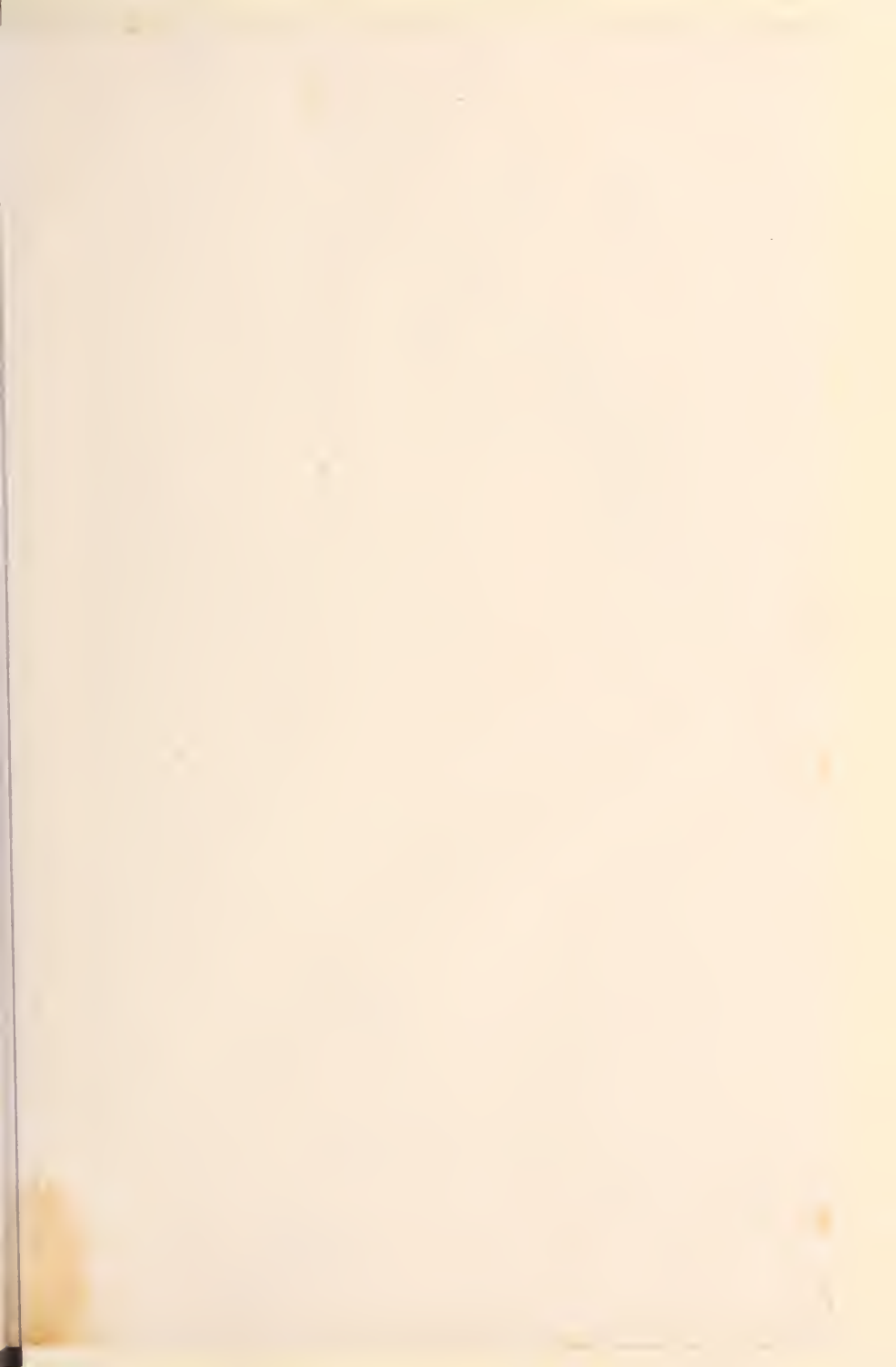
The old is crumbling. What will take its place ?

“We live in deeds, not years ; in thoughts, not breaths ;  
In feelings, not in figures on a dial.

We should count time by heart throbs.”

A few years ago a father and son graduated in the same class in the Seminary ; they were father and son in the flesh ; brothers in Christ ; classmates in school. Thus the laborers are being provided for the church and the church fitted to be the bride of the Lamb.

Pyongyang Station.



## BROADCAST NUMBER EIGHT.

### The Infectious "Yak "

"Where are all those people going—climbing the hill this morning?" asked old Mother Kim, as she looked out of her kitchen door one bright morning in May. "Hush! Speak low come near and I will tell you," replied her neighbor. "I think they are following the foreign devil up Taichun Moro for a meeting." "Foreign devil? What foreign devil?" exclaimed Mother Kim. "Why don't you know? The tall white-faced thing that



Mother Kim.

came flying into town on his spirit wheel about a month ago. For my part I hardly dare look in that direction. They say he went to the big well in the village and put "yak" (medicine) into it, so that anyone who drinks it now is compelled to follow him, willynilly, and believe the doctrine that he teaches and there is no telling what the result may be. I don't know what they do up there under those trees. (Lowering her voice) I shouldn't be at all surprised if it is true that he has the evil eye, and that people can't get away who once listen to what he says. Why they are going up there in tens and twenties! Be careful Mother Kim not to let any one of your family drink of that big well."

This conversation took place in the little Korean town of



An "overflow meeting" in the beginnings of a church. Syenchun some twenty-five years ago, and now in the year 1923, it is plain to be seen that the effect of that "yak"—virus, microbe, call it what you will—has so effected the Korean people that high or low, far or near, they are obeying its impulse, spreading the "disease" and working with time, heart and money to pass on the "good news" that came to them to lighten their darkness and uplift their lives.

In that one village instead of the meeting place under the trees on the hill two great churches stand as a symbol of the influence of that message, filled Sabbath after Sabbath by the families, children and grandchildren, friends and neighbors of the first few who drank of that wonderful "yak"—infected water. Over 3,000 people gather week by week. Outside of the town in a radius of five miles, fifteen other churches, too, have sprung up.



"At 7 P.M. the Missionary Society will meet" is the announcement. Come with me. There the needs of those who have not heard the Gospel story are presented. The southern provinces are a burden on one boy's heart. After the meeting four boys are seen in a corner. "Cannot we live on millet instead of rice?" suggests one of them. They decide after some thought to sell part of the rice and they save four yen (\$2.00). Other students follow with their pledges. At length the student-missionary's salary is raised, a man from among them is chosen and he is sent forth with the prayers of his fellows. The going was a power in two ways the power *taken*, but still more in the power *left*.

As missionary workers it is improbable that the people of any country surpass the Koreans.

Where are they working? Korea, Japan, China and Siberia have to be named. In Korea it is the whole country. In the north, e. g. the station of Syenchun, there are two Presbyteries within its bounds. One of these supports (on non-foreign money) seven Korean missionaries. The other making the same record numerically, has two ordained men at work in the region of Kirin, Manchuria.

In Japan, a worker is supported in Kobe who visits his fellow-Koreans in fifteen places. There is also work in progress for Korean students in Tokyo, where there are 1,450 students in the capital alone.

In Shantung, China is the "pet" work of the Korean church. It is not work for Koreans but for Chinese. Actual foreign missionary activity is seen here. When the Korean General Assembly was organized in 1912 it went on record as a missionary body in opening work in China. Four ordained men and their



Ready for Itinerating.

families are wholly supported by the Korean church. A self-supporting doctor of medicine and his wife live in the missionary compound.

Naturally there has to be a vent in different ways to all this pent up power. Good seed cannot be broadcasted all the time without lodging somewhere and bearing fruit. 494 baptized Chinese, 9 church buildings, 10 chapels, 25 prayer-meeting places, 15 Chinese evangelists, 3 Bible women and an adherency of Christian Chinese in Shantung is part of this fruit.

Though national independence is no longer theirs, their generous pride as Christian people to give something for others (Is not this the missionary spirit in essence?) is on the increase. The Korean became a missionary when he became a Christian. In blessing others, he doubled his own blessing. In social introductions "Are you a Christian?" often was asked



Mountain Travel.

early in the acquaintance-making. Thus at once the living Word was passed along. In the spread of the Message of Life in the peninsula this has been one of the most far-reaching factors.

In addition to this at opportune times, the Christian has entered with tremendous zeal into special campaigns for the unreached population about him, pledging his time freely, to go out unencumbered by business to preach the way of eternal life.

"I have preached in my own town and in all the villages around and now I am just waiting for the Lord to call me to Himself," said seventy-eight year old Kimsi of Syenchun.

Some time ago the gate-house of one of the missionaries was graced by the presence of a typical gentleman of the Korea of the past—the gardener's father, who came to spend a summer vacation. Despite the filial hospitality extended by the son the old guest affirmed one time on leaving that he could not



A small country class.

stand it to live with him all the time where he was continually persecuted by people trying to make him a Christian. One's curiosity naturally wants to know the sources whence such "persecution" arises. The Korean Christians believe that if their religion is good enough for themselves it is good enough to pass on. This "passing on" becomes, in fact, a real part of their religion. If one were to hunt for the source of this attitude towards their beliefs one would not have to go far. The Family Altar is responsible for a good share. In fact these Koreans have a way about them of never letting the Bible rest for any length of time. Not content with daily and weekly acquaintance with that Book many hundreds of them—thousands, would be truer—spend a week or so every year in group Bible study classes.

Syenchun Station.

## BROADCAST NUMBER NINE.

### Moving Mountains.

"We simply can't keep on this way another winter," one of the Committee was saying. "These buildings are a disgrace to any one." "Well," responded another with an ironical smile, "all I can see to do is to build another set of buildings." "Build them out of air, I suppose," said the first.

Thus the committee of the directors of the boys' and girls' Lower School in Kangkei opened their meeting. They had assembled in the yard of the old Girls' School, to see what could be done to make the building a little better able to accommodate the increasing number of students. They had already been over at the Boys' School, trying in vain to face the same problem there. Something radical had to be done. The schools couldn't spend another winter in the buildings they had. The Boys' School was using a long old Korean building built about 20 years before, in front of the old church. Until three or four years ago, three of the six rooms were used by the lower school



Korean Girls Ironing.

and three by the Academy. In those days there were only 30 or 40 boys in the former and 15 or 20 in the latter. But the Academy had been forced to seek a better place and was temporarily using the Bible Institute. The lower school began using all six rooms - but soon found them too small. When a hundred and fifty boys crowded into the three rooms which could be thrown together for chapel, the last few boys had difficulty in getting seated without the use of a shoe horn. So they had to use the old church building for their overflow. This was alright in the warmer months, but it wouldn't do for the winter, for the building couldn't be satisfactorily heated. Of course there were no desks or other equipment, and everyone was ashamed when government officials came to visit the school.

The Girls' School was the large old Korean building over by the big new church, which had housed the two first missionary



"The large old building."

families while the brick residences were being built. They had used this building for many years, but only last spring was permission obtained from the Board and the property given over to the church by the station. The one large room, the smaller one and the room in the old gate house couldn't begin to satisfy the needs of the hundred and twenty girls who studied there.

One can readily understand the dilemma that the committee found themselves in, and the suggestion that they build out of air seemed almost as sensible as a suggestion that they rebuild at all. "Wait a minute," said one of the other men, "I believe we could put the thing through. Let us see, how much could we get together? First, the old church and boys' school property—that ought to bring about three thousand yen. Then there's the thousand left to the schools by that old lady last year and the fields willed to the school—they ought to bring in another three thousand. Then we could take up a collection. Look here, how much would a decent building come to?" "It'll cost a good deal more than we have anyhow," said the first, "It couldn't be finished before it freezes up." "But see here," said the third, "We've got to do something. It will cost a lot of money to fix up these buildings to be anywhere near usable, and then they'll have to be torn down sooner or later anyhow. If we're going to build, we should do it now, if it's at all possible. Let's go see the contractors and see what they say."

So, after a good deal of discussion it was decided. A local Chinese contractor promised that if he had the plans within a week, he could have the building ready by the end of October. Plans were drawn up by one of the missionaries and submitted to the contractor. His first price was quite out of reach—so the

plans were cut down to what was felt to be the minimum of what would be needed to meet the circumstances. The figure was still beyond the resources of the schools, and the matter was brought before the church officers' meeting. It was received with enthusiasm and the officers took over the responsibility, deciding to put certain fields, which had been left to the church into the scheme. The building committee was appointed, the plans perfected and the contract let.

The site for the new building is the girls' school property, with small plots back of and to the side of it, belonging to the church. Within three days the wreckers had started tearing down the old house. The contractor, poor man, had the misfortune of losing almost all his logs for the building, during a flood. We were afraid for a while that he would not be able to finish the job, but in about two weeks he was able to get some



The new School.



more. It did throw him out so that he was not able, even with extra men and night work, to finish within the time limit set. Some of the plastering was done after frost, and will have to be done over again in the spring. The contract also called for setting up the old building again with ten rooms instead of eight, and with taller pillars. This building will be used for Missionary Society and similar meetings, or perhaps as a dormitory for country girls or a school annex. This, with the grading of the school yard has also been left till spring.

The main building is Japanese style frame with plaster walls, tile roof and good concrete foundation. It is two stories, with six rooms on each floor, four of which can be thrown together by vertical sashes. The boys' and girls' schools do not intercommunicate and the yards will be divided by a high fence. The total capacity is 200 boys and 200 girls. The entire cost, including annex, lavatory, desks and other equipment is something over Yen 13,000, and it has been raised without a cent from America. The missionaries were not even asked to contribute to the collection that was taken up. When it is remembered that the Kangkei church has a baptized membership of only something over two hundred, one realizes that it is an accomplishment worth talking about, and one which suggests greater possibilities for the future.

All the family is delighted when the baby first sits up alone, and again there is more excitement when he stands alone, "without holding on," but when he actually begins to walk around alone, he graduates from the baby class and becomes a little boy. Everyone likes to watch the growth of the native church in mission lands, and wants to see it begin to do things



“Moving Mountains.”

The Koreans often build their own churches, bringing slate from the mountains to roof them.

for itself, and finally stand up on its own feet—so that it can pay its own pastors and manage its own affairs. But when a church begins to strike out for itself, relying upon its own resources, we feel that it has passed beyond its infancy.

Kangkei Station.

## BROADCAST NUMBER TEN.

### The Top-Knots Among The Pig-Tails.

“Brr-tszz-tsz-brrrr-r-tszz-tszz-Hingking talking - no—not Sing- Sing-HINGKING- H-I-N-G-K-I-N-G-! Hello, get me? One thousand mounted bandits heading for Hingking, reported ten miles away—Shan Cheng Tze raided, several houses burned, one Korean killed for refusing supplies to the robbers—Chao Yang Chen besieged for ten days, two spies captured and beheaded, supplies exhausted—now garrison strengthened—bandits siege finally broken.”

Above message caught out of the air December 1922—then a week later the following :

“Raid averted—Hingking safe—bandits heading northeast toward mountain retreats.”

If John Smith had had on his head-piece as the above flashed through the ether, and had Hingking been equipped to send, inquisitive John would have scratched his head wondering where ‘Hingking’ might be—not Hongkong—they said ‘Hingking—and down would come Rand McNally’s latest to see if Hingking might be a dot on the landscape in some corner of Japan or perhaps China or—no, it hasn’t enough z’s, v’s, q’s, and x’s in it to be a town in Russia.

Transplant said John suddenly to Manchuria, ship him from Moukden out to Fushun, the city of coal, make him change his Sunday clothes for something not so new, put him to bed on the hot floor of a smoky-black inn, haul him out at four A. M., pack him without breakfast into a cart to which are tied by ropes a series of discouraged half-size mules which drag the cart after them shrewdly guessing what is the accepted road because ruts



“The accepted road because ruts indicate  
that carts have gone that way.”

indicate other carts have gone that way—then make John walk a few miles over some mountains, and that first night he may be excited by the strange surroundings, sleep with his watch and wallet under his head, but at least he will not have to be rocked to sleep. Two or three more days of this breakfastless meandering eastward will bring him to the entrance to Main Street, Hingking, a regular shoe-string of a street that reminds you of your minister's last Sunday sermon or the map of Chile.

Were John interested in business he would have been told by the carters and tradesmen along the trail that the Hingking merchants have the reputation of being 'hard-boiled,' not given to doing business at a loss or trading without a margin of profit. If John happened to be a student of comparative religions he would wander about some of the badly kept temples and shrines to Buddha or the God of War or some other weather-beaten

deities. Church union, (now said to be advocated in America), has proved to be a success here, and the gods of two or three religions have been assembled in one building—something like a public-market at home where you can buy your meat, vegetables, and groceries under one roof—and a Taoist may stumble over the feet of a Buddhist or a Confucianist or some other votary's favorite.

But John's keenest impression would be the inefficiency of the local barber shops. Half of these Chinese apparently have not read the newspapers since 1911, to know that in China long hair has been recommended for women and girls only. And of these hundreds of Koreans along the streets buying smelly dried-fish or salt—most of the boys seem to have made use of the tonsorial shears and clippers, but many of these old brothers have their hair jerked up in the back except for a frowzy neck fringe, and a little top knot of black hair wound around a little metal post about two inches high which they guard from accident by an openwork cage affair of woven horse hair. Top-knots and Pig-Tails, oh ye antiquities! and hair cuts still at pre-war figures! And odder still to see Chinese buying merchandise from one of these five Korean shops on the main street—something like a Scotchman trying to sell at a profit to a native of Jerusalem.

Pig-Tails and Top-Knots, China and Korea, the blur of white and the background of blue—two peoples intermingled, two peoples varying in millenium old customs, habits of thought, language, and ideas—yet strangely related, similar, sympathetic, with the link of the same written character, the same philosophy, the same books on Confucius and Mencius. Koreans are



Hingking Bible Institute and Dormitory.

strangers in Manchuria, most that are in this section have arrived within the last five years. Conditions making it imprudent to remain longer in Korea drew thousands across the Yalu, or the prospect of an agricultural Canaan urged thousands of Korean farmers to leave crowded paddy fields and try untilled unbroken hillsides in Manchuria, needing only to be scratched to yield a harvest.

With the progress the Koreans have made of building rice-paddies out of river beds and marsh land has gone on the progress of the Korean Church. About seventy churches are within the confines of the South Manchuria Presbytery of which Hingking is coming to be the center—a district with a radius of a hundred miles, and farther still to the northeast as evangelists have organized groups of emigrants in Kirin Province.

Will the Koreans stay in South Manchuria? It is a ques-





Korean Students of the North.

tion often asked, and the restlessness of the people and movings hither and thither make the answer difficult, yet the most of these movings are from this place to that, up into Kirin Province, some even into the borders of Siberia. One man when asked if he did not often think of his native land with thoughts of returning, replied, "As long as there is a church and a school for my children, I want to stay here, but take away the church and the school and I'll go back to my native land."

The reply of this church officer you might take as the sentiment of the average Christian Korean up here, and with respect to schools even many non-Christians would move away if the hope of schools was withdrawn. A self-supporting presbytery — not the recipient of home-mission funds but itself a contributor to both the home and foreign work of the Korea Church, is an indication of a live, going proposition, and the church grammar-schools give promise of being the feeders for an academy, the





A country Parish.

desire for which is eternally in the minds and upon the hearts of the Koreans. Let us hope it becomes a reality.

“HINGKING” – ‘somewhere north of Korea’ as read the address on a letter-envelope, a word suggestive to the merchant of a place of rice and beans, to the tourist meaningless, unheard of, but to the man with far-sighted spectacles who is thinking about the Kingdom of God in other countries as well as the U. S. A., a vital missionary experiment. May it ever increasingly become the center of righteous plots and machinations to broadcast the News about God’s Son to the Koreans of South Manchuria.

Hingking Station.



### BROADCAST NUMBER ELEVEN.

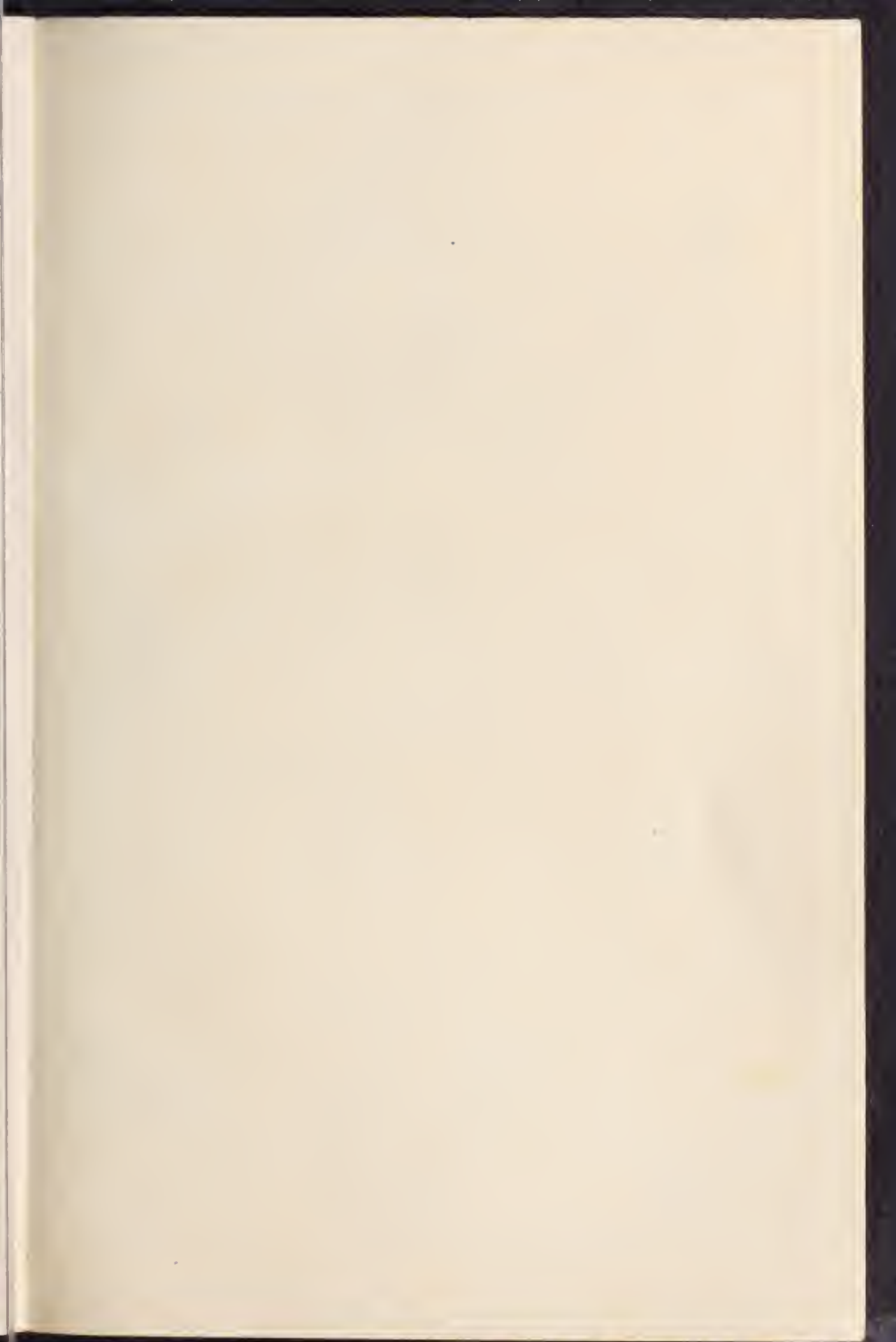
#### Good-bye !

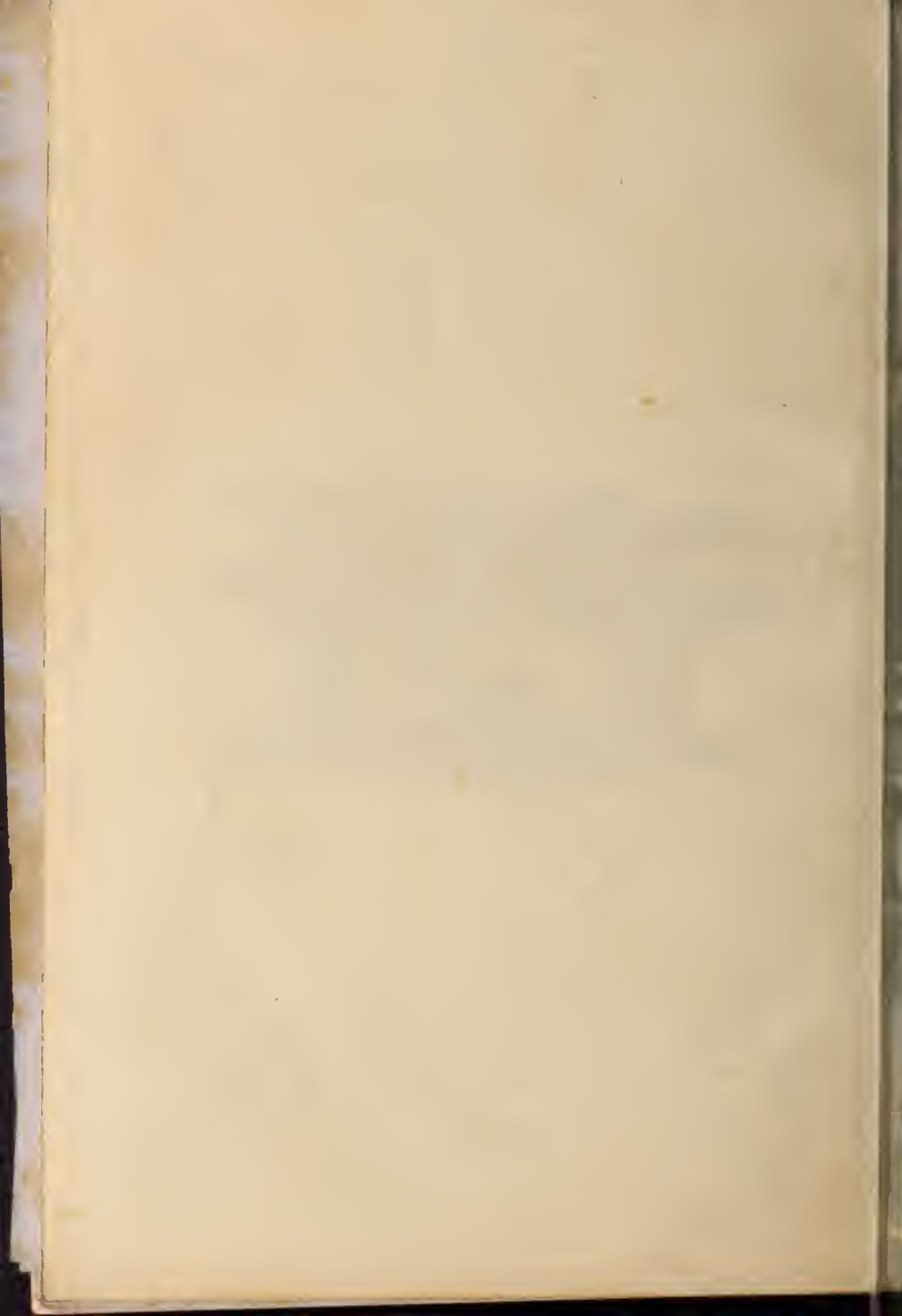
Thank you so much for listening so patiently thus far. These do not represent all the broadcasting stations in Korea for there are many more. They do however represent those being operated by the Presbyterian Church of the U. S. A. We hope that these words have helped you to understand us better and to know of some of the things that are going on among us.

We also hope that you will give greater support to these stations and their personnel who have come from your country to help us. Their broadcasting to us in the past has had tremendous success and we are very thankful to them and to you who have made it possible for them. But when we think of the work yet to be done, the new fields yet to be captured in His name, we feel very weak and need your help for many years to come.

Our "good-bye" is not a final "goodbye," but just a friendly "Come again !"









Pen Picture  
of the  
Chosen (Korea)  
Mission

1921

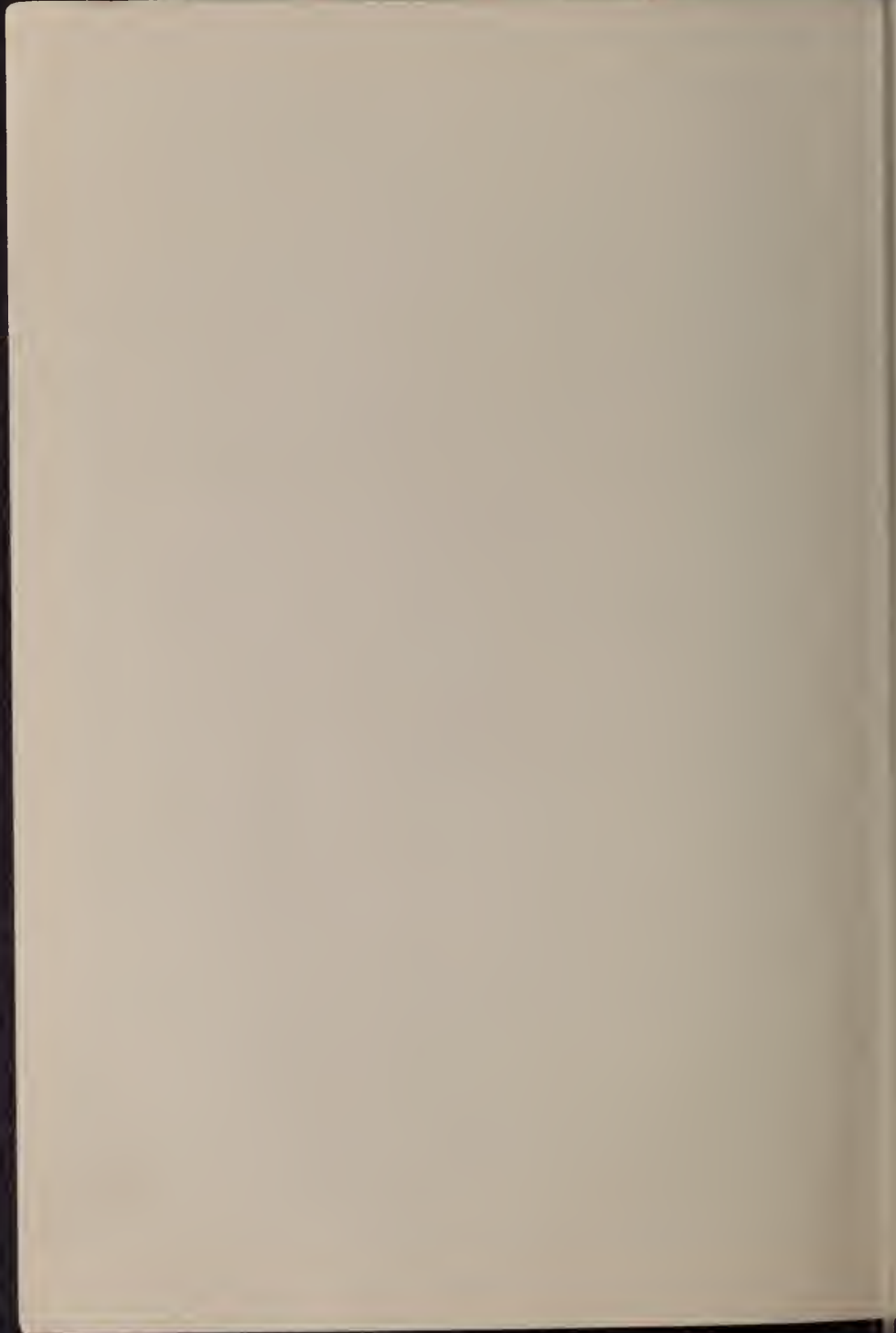


PEN PICTURE  
of the  
CHOSEN (KOREA)  
MISSION

THE BOARD OF FOREIGN MISSIONS  
Department for Specific Work  
THE WOMAN'S BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 Fifth Avenue, New York City

1921





# Pen Picture of the Chosen (Korea) Mission

## Mission Established—1884.

One of the youngest of Presbyterian Missions.  
In one of the smallest countries; the size of the  
State of Kansas.

## Stations in the Order of Founding

Seoul . . . . .	1884	Chungju . . . . .	1907
Pyongyang . . . . .	1894	Kangkai . . . . .	1908
Taiku . . . . .	1899	Andong . . . . .	1910
Syenchun . . . . .	1901	Work for Koreans in Manchuria.	1918
Chairyung . . . . .	1906		

## Distinctive Features

A people few in numbers and weak in political  
influence but zealous in witnessing for Christ in  
spite of continued persecution.

Rapid spread of the Gospel throughout the  
land.

Nearly 90% of the churches self-supporting  
because of sacrificial giving.

Capable leadership developed through annual  
training schools as well as through a thorough  
educational system.

Self government in the church resulting in establishment of Korean General Assembly.

A unique example of denominational cooperation.

A pre-eminently fruitful Mission—

It shows:

30% of the total communicant roll.

38% of the average church attendance.

37% of Sunday School roll.

80% of the self-supporting churches.

of the 27 Presbyterian foreign Mission fields of the world, or  $\frac{1}{3}$  of the developed foreign missionary work of the entire Presbyterian Church.

#### **Other Missions Operating in This Field**

Australian, Canadian and Southern Presbyterians; Northern and Southern Methodists; Holiness Mission; Salvation Army; Seventh Day Adventists; English Society for the Propagation of the Gospel; Y. M. C. A.

#### **Situation**

“Where is Korea?” is a question still asked although two great wars have been fought largely in its territory within the last twenty-five years and more recently a war for independence has there been waged which may have large influence not only upon that nation itself but upon our own as well.

Think of the map of China. Korea is a tiny peninsula 600 miles long and 200 miles wide hanging down into the Pacific from the upper right hand corner of China. To the east of it is Japan, just 200 miles away across the Japan

Straits. To the west one night's steaming across the Yellow Sea is China. Cross Manchuria—there a narrow strip—to the north and you enter Siberia.

### A Foreign Missionary Church

**K**OREA nestles among these great powers much as Palestine nestled among the great powers of the Mediterranean. Like Palestine of later times it is insignificant politically, financially and educationally, but, like Palestine, its people seem to be possessed of a peculiar genius for religion which gives to those who know it the hope that it will be one of the primary agencies of the evangelization of all the Orient.

Already the Presbyterian Church of Korea is sending out foreign missionaries to all of her greater neighbors. Northward: Eight pastors minister to 100 congregations across the border in Manchuria; two more preach to Koreans and Russians in and around Vladivostok in the nearest corner of Siberia; one Korean pastor shepherds 25 groups far up in the center of Siberia. This little Korean Church is the only Protestant denomination in the world preaching to the Russians in Siberia. Southward: Two pastors work in the great Island of Quelpart in the Yellow Sea. Eastward: One Korean ministers in Tokyo, Japan, to 8 congregations of Koreans and Japanese. Westward: Four pastors and one doctor with their wives are conducting 16 churches and 6 day schools among a population of over 1,000,000 in a territory 20 miles square far over in Shantung, China. With the work in this

area the American missionaries have nothing more to do.

The name by which the Koreans know their country—Chosen—is indeed suggestive, for God seems to have chosen this “nation small and despised” and almost forgotten by the great nations of the world, to spread His Gospel throughout all the East.

### The Country

*Physical Features.* Chosen is covered with mountains coming down in a central backbone from the Ever White Mountain Peak on the northern border and sending out spurs on either side which divide the country into its Eight Provinces much as was the case in ancient Greece.

*The Cities.* On the eastern coast there are but two cities, Wonsan and Fusan. All down the centuries the face of Chosen, geographically and mentally has been towards China. In 1910, Japan absorbed the Hermit Nation and since then has been trying to make her face the other way. In the center of the country is Seoul, the capital, with 250,000 inhabitants. North of that the two ancient capitals, Pyeng Yang and Songdo, have perhaps 50,000 each, as has also Taiku, the greatest city in the south. This little country, only equaling in size the State of Kansas, has a population one-third as large as that of all South America, or one-sixth that of the United States—seventeen million Koreans besides Japanese, Chinese and others. Possibly three millions have migrated northward across the Manchurian border since the beginning of immigration from Japan.

*Industries and Improvements.* The climate is similar to that of Richmond, Virginia, in whose latitude Chosen lies. Nine-tenths of the people live by farming; rice is the chief crop but barley, wheat and beans are also raised. Tigers and bears, deer and wild hogs are found back in the mountains but not near the towns. There are tiny razor back pigs, also ponies but no large horses and no sheep. Great red bulls and cows are raised by the million and are used for plowing and for carrying loads since 1910 over the new roads which the Government has been constructing everywhere.

The first railroad was built by an American company in 1900. A few years later the Japanese Government took over this road and built a trunk line up through the country from the southeast to the northwest corner where it connects with the Manchurian and farther on with the Siberian railroad, as also with the lines passing from Mukden and Peking down through China. Chosen is thus now placed on the main trunk-line highway from Japan to Europe and through all the Orient.

Two other railroads from Seoul going one to the northeast and the other to the southwest make a great letter X with the main line, and at many of the stations of these lines light railways or auto lines run out at right angles and act as feeders to them. There are telegraph lines and postoffices everywhere, and electric lights in all of the larger cities. In Seoul there are also street cars and gas.

### **The People—Characteristics and Language**

The people are poor, extremely so, but industrious and hard working. Racially they are similar to both Chinese and Japanese but differ from both in many ways. They average larger than the Japanese and are not so brown in color. As compared with the latter they are mild and gentle. The educated people among them can read the same Chinese characters which the Japanese and Chinese use, but pronounce almost every syllable differently from either, so that the languages are as different as is the English from the German.

In addition to the Chinese characters, the Koreans have a precious treasure in a phonetic alphabet of only 26 letters which was invented by one of their kings four hundred years ago, but was little used by the people until the missionaries came in and adopted it. To it is due in great measure the rapid spread of the Gospel.

### **The Outstanding Need Today**

One of the most important features of missionary work is the distribution of Christian literature, which the people buy in large quantities. At the book stores, the Gospel is preached publicly and privately to all who come. The approved version of the New Testament is in use, and a tentative version of the Old Testament while the approved version is being prepared. There are possibly 300 other Christian books, but they could all be put on a three-foot shelf. Two theological periodicals, a Bible magazine, and a Sunday School magazine are published besides the weekly paper. Translation work is the greatest need of the Korean Church today.

## Pioneers and Martyrs

Christian Missions in Chosen had their beginning in 1790 when the Roman Catholics sent literature to that country from Peking, resulting in the formation of a group of believers. The new faith with its prohibition of ancestral worship met with Government opposition and in 1803 the first Korean Christian suffered death. Nearly 60 years later the first French priest entered the country through the sewer drain of the border city of Wiju. Within three years twenty-three others had gained entrance. Nearly all of these were put to death by the Government in the most revolting manner. Many thousands of their Korean followers suffered with them, being hunted down like mad dogs, so that here, as in other lands, "the blood of the Martyrs has been the seed of the Church." The Romanists now (1920) have some sixty French and German missionaries in the country and report 70,000 believers.

## Protestant Missions in Chosen

Evangelical religion was introduced into Chosen in 1871 by Rev. John Ross, D.D., of the Scotch United Presbyterian Mission in Manchuria. Dr. Ross translated the Gospel of Luke and distributed copies to Koreans who had crossed the border and who on returning carried the message to their fellows. Later Dr. Ross with his associates visited Chosen braving hardships and peril and baptized a number of converts. After the establishment of treaty relations between Korea and the United States, Dr. H. N. Allen, a medical missionary in China, was sent by the Presbyterian Board to the capital of Chosen that he might



through the avenue of medical skill "make straight a highway" for the Gospel. Reaching Seoul in 1884, he was appointed physician to the Legation. His successful ministries to a nephew of the King secured the royal favor at the outset, and the King himself established a hospital, the first institution of Western civilization in that land. In the same year the Presbyterian Board appointed J. W. Heron, M.D., and Rev. Horace G. Underwood, D.D., to establish a Mission at Seoul. Following them by only a few days, Rev. Henry G. Appenzeller and William B. Scanton, M.D., appeared upon the field to inaugurate a Mission of the Methodist Church North. The Southern Methodists arrived shortly afterward and before the century closed the Presbyterian ranks had been augmented by the coming of the Australian, Southern and Canadian Presbyterians. Other Missions followed later—The Salvation Army, The Holiness Mission, The Seventh Day Adventists, and the English Society for the Propagation of the Gospel. Some missionary effort was also made by churches in Japan; but the chief evangelistic responsibility has always rested upon the Methodists and the Presbyterians, the latter carrying two-thirds of it and our own branch of the Presbyterian Church conducts about one-half of all the work that is done.

From Seoul as a center, Christianity spread here and there throughout the country. There is no story of modern Missions more remarkable than that of the Korean Church. The first Protestant Church was organized in 1887. In 1890 only 100 converts were reported. A generation has passed and the Presbyterian Church of Chosen numbers 200,000 souls, re-

markable for simple primitive piety and evangelistic zeal. These Christians regard themselves as individually called to communicate the truth they hold. The injunction "As ye go, preach" is by them literally fulfilled; men and women and students give days and weeks of time that they may "preach in the next towns also" and even when upon their own errands, they are always about their Father's business, telling the story to every one whom they meet, as they have seen their leaders do. And so, in Chosen, "the word of the Lord" has "run."

### **The Presbyterian Church of Chosen**

This Church consists of the Christians of all the four Presbyterian Missions working in Chosen. It has its own General Assembly and twelve Presbyteries covering the country. The missionaries simply cooperate with the Assembly which is fully self-governing.

### **An Object Lesson in Christian Giving**

The congregations of this Church, which are associated with our Mission, have 1200 church buildings. Only seven of these have in them a cent of money from America. They were all paid for by the Koreans. All of the 240 ordained pastors are paid entirely by the churches. That is the law of the Church. About 80% of all other church workers are also paid by the people. In 1919 the Koreans connected with these 1200 churches raised for their work a total of \$144,000, or more money, dollar for dollar than our Board sent in that year to Korea, even including the cost of new property and the

salaries of the missionaries. And for their foreign mission work alone, these Koreans gave in that year about \$8,000 in gold.

### **An Object Lesson in Church Unity**

Between the Methodist and Presbyterian forces there has always been the greatest harmony. In 1909, they divided between themselves the whole field by county lines, so that in Korea a man is not a Presbyterian or Methodist from choice, but simply because he happens to live in a certain county. If he moves across a county line, he automatically changes his Church. There is but one hymn-book for all the field, one union Church newspaper, union Sunday School and all other literature. There is a Federal Council of all the missionaries and another Federal Council of officially elected delegates from the Presbyterian General Assembly and the Methodist Conferences who handle all questions of general interest. This is practical though not technical organic union.

### **The Educational Problem**

This growing spirit of Christian unity has made it possible to establish a number of union institutions of higher learning among which are "The Women's Academy" for the training of Christian teachers, "Chosen Christian College," "Severance Union Medical College" and "Pierson Memorial Bible Institute." All these are located at Seoul while Pyengyang is the seat of the "Women's Bible Institute" and of the "Union Theological Seminary" with its outgrowth "The Union Christian College."

At Syen Chun, the center of a large country work, the Presbyterian Board maintains the "Boys Academy and Industrial School" and the "Louise Chase Institute"—the latter intended for girls and women who have not had the advantages of a primary education. The Mission also conducts several other Bible Institutes and Academies not here named. The political disturbances of recent years have interfered seriously with all educational work. Now that partial quiet has been restored, the influx of students is such as to create a very serious situation, which demands instant relief.

Many of the schools are being crowded to overflowing and new applications for admission are constantly coming in. Christian Koreans covet a Christian education for their children and are making many sacrifices to secure it. At one meeting in Pyengyang \$30,000 were given by those present to provide a Christian education for the young people of the Church. For the schools of lower grade the Korean Church assumes the entire expense, but help is needed and needed now for the enlargement and equipment of the higher schools to meet the present unprecedented demand. Unless we have schools to train our Christian leaders, there will be no one to teach the men and women who from the dense ignorance of heathenism are now turning by thousands to the Church. The opportunity is momentous. It will pass.

### **Medical Work**

Medically little was done for the people before the missionaries entered the country. Now (1920) there

are 22 mission hospitals averaging each 10,000 treatments per year and the Severance Hospital at Seoul last year treated 52,400 patients. There are thousands of lepers in Chosen, and a department for the study of this scourge has lately been added to this Hospital.

### **Social and Political Relations**

The foreign community of the country consists of approximately 400 French, British and American miners, and as many more people in business and diplomatic circles. They have always been most cordial to the work, and in social relations. The Korean people as a whole, whether they have become Christians or not, have from the first been friendly. We have among our Christians some of the highest officials in the kingdom. For example the vice-governor of the province in which Seoul is located, is an elder in one of our churches and takes his turn in preaching there.

Between the Japanese and the Koreans since the annexation in 1910 there has been more or less friction, and the position of the missionaries has at times been very difficult, but they have rigidly maintained a neutral stand. In 1919, when Chosen's great struggle for independence began, many Japanese officials persisted in attributing the movement to missionary instigation. The Government, however, after investigating the matter has publicly exonerated the missionaries and they are unmolested. Even the slanders of the Japanese and Korean newspapers instead of discrediting Christianity "have fallen out rather unto the furtherance of the Gos-

pel," and to the exaltation of the Church and of the missionary in the eyes of the average Korean.

### **"Persecuted But Not Destroyed"**

The fires of trial which seemed at one time to threaten the existence of the Church have but caused the Gospel light to burn more brightly; and now in spite of political unrest and disturbance, the Church has resumed its usual activities and is going steadily on. The year 1920 was marked by some of the greatest revivals in the history of the Mission, crowds of 6,000 to 7,000 gathering at one of the churches in Seoul night after night and meetings being held four times daily, with 1200 people out at a sunrise prayer meeting. In October of that year, the Korean General Assembly decided to send an additional foreign missionary to China.

### **The Plea**

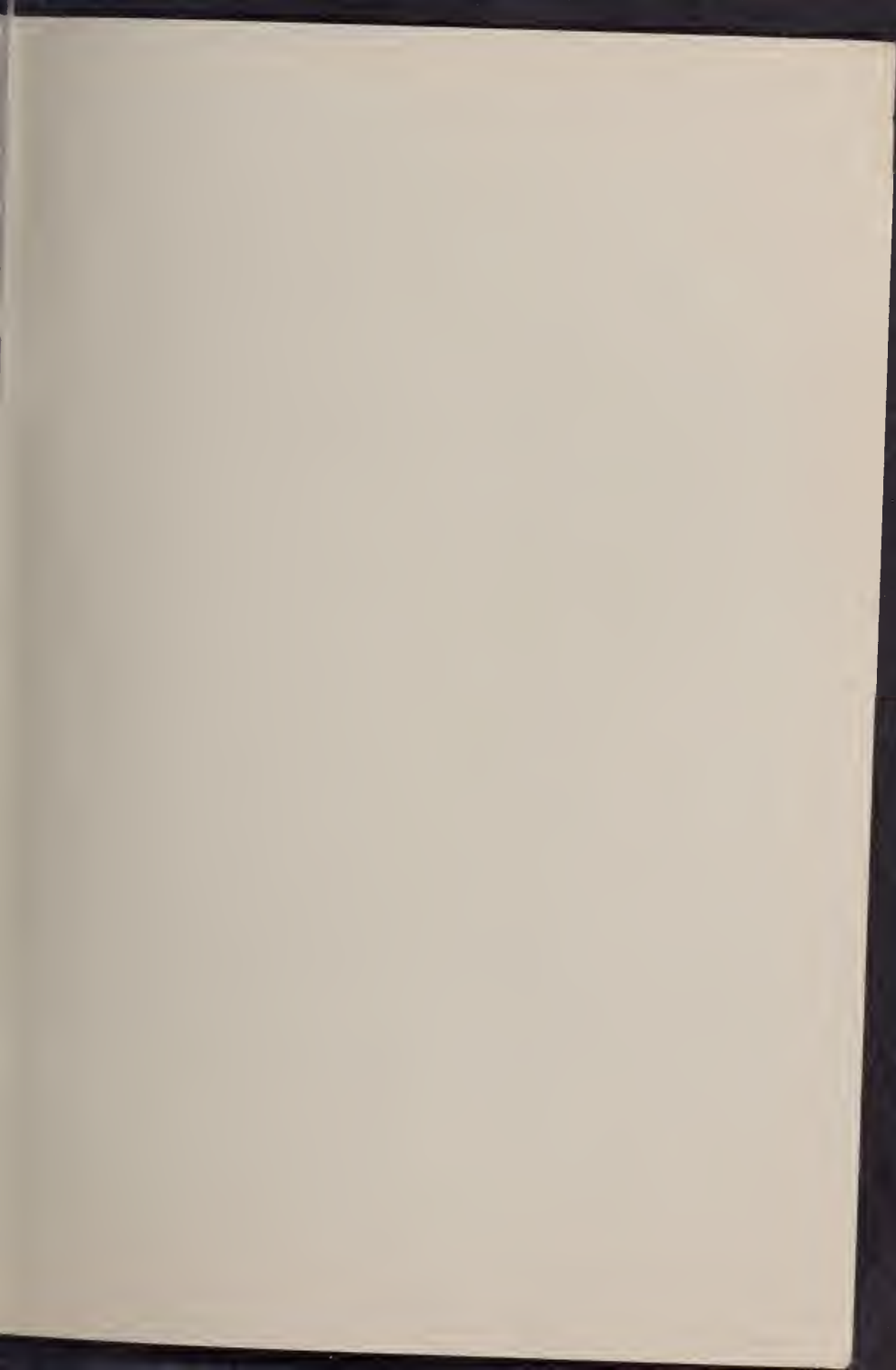
"The great problem of the Stations is to get the work done with the force of missionaries on hand. The work is opening up so that neither the missionaries nor the Korean Church can take care of it. The Korean Church has not nearly the number of trained workers that it needs, and the burdens on the shoulders of the missionaries on the field are so heavy that it seems impossible for them to carry any heavier ones. Doctors and ordained men are needed, single women to do teaching in almost every line and to do evangelistic work. From every Station comes the plea for reinforcements to seize this time of opportunity."

### The Prospect

“The East must be evangelized,” writes Rev. Charles Allen Clark, D.D., of Seoul. “if this world is to be made safe for anybody. God seems to have indicated that He has chosen the people of Chosen to do that work. They are doing all that one could expect, and more. They are willing to give of themselves and their means ‘until it hurts and then to keep on giving until it stops hurting.’ The only difficulty is that they have so little to give as over against the gigantic problem which they are facing. If we can help in that, and can back them with our sympathy and our prayers, they can do what we could never accomplish. Investment here will bring a thousand fold, and, despite difficulties, ‘the prospect is as bright as the promises of God.’”

*Note.* For most recent statistics of the Chosen Mission, consult the current Annual Report of the Presbyterian Board of Foreign Missions.

October, 1921.





1921

*E.L.S.*

1920

Price 35 Cents  
Per Year

# Over Sea and Land

*Chosen  
(Korea)*

*Japan*

*Febru-  
ary*

*1920*



1475

# OVER SEA AND LAND

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FEBRUARY, 1920

No. 2

*A Monthly Magazine for Boys and Girls*

Edited by Katharine Newbold Birdsall

Published by General Council of the Woman's Boards of Missions of the  
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### JAPAN HELPING CHOSEN

JAPAN has done a number of very nice things for Korean children in the way of schools and playgrounds, but not nearly enough. Here are some figures for our arithmetic lovers: There are 17,500,000 Koreans and only 447 government schools than can teach only 67,629 pupils—about one three hundredth of the population. But for the 300,000 Japanese residents the government has provided 324 schools that can teach 34,100 pupils—one-ninth of the Japanese population. 500,000 boys are being taught in small Korean village schools, and 22,542 in Christian schools. Of the higher schools Japan has provided 14 for the Japanese and only 7 for Koreans. Can you see how much more Japan is doing for herself than for Korea?

Of course outside people who know these figures think that Japan is not doing what she should for Korean boys and girls, when she does so much for the Japanese in Korea.

Messages from high officials in Japan tell the world that the Japanese government is looking into the abuses laid to its agents in Korea, and that they are trying "to promote the lasting welfare" of their Korean kinsmen.

Some people wonder whether Japan would like to make all Koreans over into Japanese, and have them forget that they are an old and honored nation.

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## LITTLE JOHN HAM

BY REV. JAMES S. GALE, D. D.

JOHN came first to our home when he was a wee lad of only a month. We had in our house a little baby only a few months old, too, and he looked at John and John looked at him. One was a white baby and one a yellow baby, George and John.

John's daddy was nigh unto death. John's mother heard what the doctor said and went away and prayed, something like this: *Kauke sarang hassinan Apaji nai khihan nampyun sallyn choo up susu.* (All loving Father, save my husband). Then she came to me and said he would not die. Her face was full of smiles and happy hope. But the doctor said he would die. John's mother knew better. God had assured her and John's father lived.

Years have gone by and John is now eight. His country, Korea, has been passing through a time of special trial. Men were being arrested everywhere. Anyone who said, "I'd like to be free," was put in jail.

John's father was a judge in the courts of Seoul and an elder in the church, a rare good man. John's mother was a happy-faced young wife, who scattered sunshine along her way. But John's father fell

ill and was taken to the hospital, while little John stayed at home

John's mother and father, when little John was sound asleep, used to go into the church across the way at midnight and pray. John's father, the judge, was acting pastor there. Into the darkness of this lonely church at midnight they went to look in mercy on their country. This became known and police came with ropes to tie the prisoner's hands. John's father was led away to prison, outside the West Gate of Seoul, and one month, two months, three months went by and little John did not see his father.

One day John's mother went off with a friend whose son was also in jail, to the hills back of the prison where they could look into the courtyard. They sang a hymn or two to attract attention and at last saw a hand wave from behind the bars. Was it John's papa? They thought so and, greatly comforted, returned home.

We were to leave for a most distant journey, that would put all the earth between us and them, but no farewells could be said to John's papa for he was in prison. Still, John's mother came one day with smiling face to say good-bye. She told how God had comforted



*Korean children are willing students.*

her heart and how John had prayed every night for his dear father. He knew we would pray. She then took from a parcel that she carried a little silk dress made with her own hands and embroidered for Georgie's little sister. No trouble in her own home could ever make her forget those to whom her grateful heart went out.

Then we took ship and sailed away leaving little John and his mother under the cloud of a great sorrow. An echo comes to us that John's father is very ill in prison and then the wireless ceases, and we know no more. We are too far away to ask or have any answer. None are dearer on earth than little John Ham, his mother of the happy heart and his quiet fearless

father who loves his family so well.

God who sees all, who loves everybody, who is all-wise and all-powerful, will care for little John Ham, we know, and those so dear to him.

**T**ERRIBLE stories of how the Koreans have been beaten and abused and killed by the Japanese have come to our ears.

The best we can do is to believe that the people who have done these things, or who have ordered them done are not the best people of Japan but the worst, like many cruel people the world over. And let us pray for them, that their hearts may be turned to love their neighbors.

## TWO LETTERS IN ONE

Pyeng Yang, Chosen  
**D**EAR Editor of Over Sea and  
 Land:

A little daughter of a missionary father and mother is willing to let a precious letter, received from her father while he was on an itinerating trip, be sent to you. You may wish to use it in your magazine. The letter is as follows:

Yellow Stream County,  
 Virtue's Corner,

13th Day, Seventh Moon, 1919.  
 My Precious Little Daughter:

I have been thinking about you to-day, and wondering how you and mother and brother are getting along. Did you go to Sunday school this morning?

The boys and girls of this little town of Virtue's Corner went to Sunday school this morning; at least eighteen of them did, and I dropped in to see them for a while. They were not all dressed as nicely as you are when you go to Sunday school, in fact some of them, the smaller ones, forgot to put on any clothes at all before they came! It is so warm now that one cannot blame them very much for it must be lots more comfortable than to have to wear clothes. But still the flies are very many, and I think they must bite and tickle the bare skin of the little fellows; but they do not seem to mind it very much.

There were about sixty persons at the services to-day and we have had a good time together studying the Bible. This afternoon I baptized a little two year old boy, who is the son of the man in whose home I am staying. This is a nice Christian family and they have a

nice home, and it is a pleasure to stay here. The father of the little baby boy came into the city of Yellow Stream yesterday and met me. He has a bicycle and so we rode out here together forty li (thirteen miles) over a very good road.

I hired a man to carry my load yesterday. The distance was sixty li and he did not get here till ten o'clock at night. I was afraid he was not going to get here at all. I guess it was because the sun was hot and the load rather heavy. So I had to eat a Korean meal for supper. I hope you won't tell mother about this for she does not want me to eat Korean meals, but I had to last night or go to bed hungry. Which would you rather have me do?

On our way here yesterday my bicycle tire exploded and so we had to stop a while to fix it. It happened very near a fine spring of clear, cold water so we drank all we could. A little further along we came to a nice little river, so we went in for a swim and had a fine refreshing time.

There are a lot of bad things that get into my clothes every day and keep me scratching most of the nights. I have succeeded in keeping them out of my bed and so have slept very well.

We are now at the most distant point to which we are going and to-morrow we will start on the return trip; and if everything goes as we plan, I will eat dinner with you next Thursday. With much love to you and mother and brother.

Your loving father,  
 Charles F. Bernheisel.  
 To Helen F. Bernheisel,  
 Pyeng Yang, Chosen.

## A-BOUT LIT-TLE KO-RE-ANS

WHAT would your teacher say to you if you came to Sun-day school with a very dirty face? Per-haps she would help you wash it. Or per-haps she would ask you if you had had a good time making mud pies. Many of the lit-tle child-ren of Ko-rea often go to Sun-day school with very dirty hands and faces. They live very close to the earth.

See the strange-look-ing house in the pic-ture op-pos-ite. How would you like to have the fat baby in the win-dow as your lit-tle brother? Per-haps his big sis-ter has gone to Sun-day school and he is look-ing for her to come home.

When the lit-tle Ko-re-an child-ren go to our mis-sion schools we do not in-sist that they shall have clean faces. We love them just as they are. But af-ter they have been to school a-while they *want* to be clean, and they come with clean faces and hands and necks. One teach-er says she can tell how many months a child has come to school by look-ing at his neck

All Ko-re-an child-ren want to go to day school and learn all they can. They would rath-er study than play. Even the poor-est man speaks of his neigh-bor as "school-man." This word they use in place of "mis-ter.

Ko-re-an child-ren do not know what can-dy is. They never have it. When they want a treat they eat Chili sauce and red pep-per pickle! Rice, beans and cab-bage are what the fam-ily eat. The lit-tle boys in Ko-rea are loved more than the girls, and many mothers are sorry their girls are not boys. Why? Be-cause the boy is the im-port-ant mem-ber of the fam-ily. In our coun-try, thank God, we love girls as much as boys.

There are a great many Jap-a-nese child-ren in Cho-sen. Cho-sen is the name the Jap-a-nese gave Ko-rea when they came into the coun-try to gov-ern it ten years ago. The Jap-a-nese like to pet their lit-tle ones and do many things for them. They have made play-grounds for them, and for the Ko-re-an child-ren too.

## THE KOREAN HOME

BY REV. C. T. HOFFMAN

THE first thing that seems strange to the person who studies the Korean language is that there is no particular word for home, such as we have. The only one they have is one meaning house. One wonders why this is. Is it because the Korean people do not know how sacred and charming is the word and meaning of home, and so have no term in their language to describe it?

Of one thing we are certain, and that is that none of the so-called non-Christian countries gives to the home the importance given it by Christians. And there is not the charm about the home that we find in countries where the Gospel of Christ has been taught.

In describing the average Korean home it may be well, perhaps, to describe first of all

the house. The average Korean house is very small from our point of view—a tiny, one-story mud hut covered with thatch. This tiny building is entered through a narrow, low door, so low, indeed, that a grown-up must stoop to avoid bumping the head. The door is a sort of lattice work made of wood covered with heavy white paper



*This is one of the larger houses with quite a big window*





*Here is a load of brushwood for fires. Many children go up on the mountains to gather this wood.*

which is translucent but not transparent. (Do you know what that means?)

The windows, if there are any, are very small, perhaps not more than ten or twelve inches square, and, like the doors, covered with the same heavy paper which does not admit much light. So the rooms are dark and dingy, and they have no ceiling but the roof. One is therefore right under the rafters which are not more than eight or ten feet high at the highest point. The walls, made of mud, are in most cases not papered. They are rough and quite crooked. No beautiful pictures decorate them, and the whole atmosphere is quite depressing.

There is almost no furniture in the rooms. There are no chairs, so the Koreans sit on the floor; there are no beds and so the people sleep on the floor. There are no large dining or study tables. Meals are served on little tables, one for each person. These are about eighteen inches in diameter and about twelve inches high, and are kept in the kitchen except at meal time; then they are sent up containing the food that is being served at that particular meal.

Formerly there were no kerosene lamps. The only light the people had at night was a small native lamp which gave very little light. It was a small bowl about four inches across, filled with crude

bean-oil and set on a stand fifteen or eighteen inches high. In this bowl was put a very thin cotton wick, one end of which came over the edge of the bowl. This was lighted in the evening. You can imagine how very faint would be the light from such a small wick burning such crude oil and without a glass globe. In the country districts there are comparatively few modern kerosene lamps and the only light the people have is given by the primitive candle I have just described.

The floors are made of stone, plastered over with mud in order to make them even, and to close up any holes there may be between the stones. After the floors are dried they are covered with thin reed mats. Under the floors is a network of flues through which the heat and smoke of the fire in the kitchen pass. This plan is used to heat the floors in place of stoves. On these warm floors the family sit and sleep and live their lives.

The kitchen is at one end of the house and is merely a hole in the ground, although a part of the house. It is four or five feet below the regular floors of the house—this in order to get the fireplace low so as to make enough draught for the heat and smoke, which, as we have seen, must pass through the flues under the floors of the house.

The big iron kettles in which they cook their meals are fixed stationary in the ground right above the fireplace, so that when they cook their meals the same fire also heats the house through the floors. You see this is very economical.

Now about the family life. The husband and father is supreme and orders the affairs of the home, with no interference on the part of any other member of the family. He is served first at meal times, and does not condescend to sit down at a meal with the other members of the family.

The wife and mother of the average family has not had any education and so knows little but drudgery. She has very little in common with her husband who finds no pleasure in spending any spare time at home with his family. As we see it there is no bond which binds together the different members of the family.

The boys of the home have very little in common with their father, who does not feel it his duty or pleasure to direct and advise his sons. As there are no playthings and books, and neither father nor mother make companions of the boys, they grow up on the street. You can imagine what this means to the Korean boy. On the street he hears and sees, almost from the time he can walk, all the sin of a non-Christian country.

The Korean baby has no nice little bed or crib. It lives almost all the time on its mother's or older brother's or sister's back. The missionary often sees a crowd of boys or girls playing on the street, each one with a baby tied on his or her back. The baby gets so used to rough treatment in this way that often one sees it on the back of an older brother, sleeping soundly, although the brother is playing violently!

Would it not be a pleasure if we could teach all these people what true home life is!

## HOW THEY DRESS IN JAPAN

BY EMMA LANDIS

IT seems to me there are no prettier children in this world than the Japanese little ones. Their big black eyes, with very large pupils, are shining and bright, like black diamonds, and their hair is black, glossy and fine. The way of cutting the hair of a little baby is very original. In Japan the turtle is the symbol of long life. The shell of the turtle is represented by a round spot of hair on the top of the child's head, the two front legs by two little tufts of hair above each ear. The two little bunches of hair behind the ears are the hind legs, and the tail is a tuft of hair on the back of the head!

What a gorgeous combination of color is the dress of a small baby! What a proud mother, with her baby arrayed in gay colors, when she for the first time returns to her home or sees her friends with her baby in her arms! The outer kimono is made of beautiful heavy bright red silk, adorned with the gayest chrysanthemums or cherry blossoms, or any other flowers of the season. Under this kimono are two or three just as bright colored kimonos, and under all a white slip. The modern baby will have a nice white bib and a hood. But the old-fashioned country baby will have around its neck a woolen or crocheted round collar in the oddest gay colors. In the middle of the back, between the shoulders, you will see an odd thing fastened to the kimono. This is a charm to keep the baby from harm and from evil spirits. The kimono is held together with a soft silk scarf.

Just as attractive as the little babies are the bigger children. With their gay-colored figured kimonos, with long sleeves, and great bows of ribbon in their hair, they look like butterflies.

Boys four or five years old are very proud to be put in foreign clothes, little sailor suits with sailor caps which bear the name of one of the big Japanese men-of-war in heavy gold letters. These are a very common sight. Most of the boys wear foreign shoes now. When the girls go to school they are required to wear a certain dress, a divided skirt worn over the kimono. These uniform skirts are generally in dark blue or maroon red. When the children go to school each carries a little "bento" or wooden lunch box in a pretty bag. These lunch boxes have several sections; the biggest of them contains the boiled rice, the others little relishes which help to make the rice taste better. I wish you could see the little children handle their chopsticks. How deftly they pick up with these two slender sticks the smallest thing, like one single grain of rice!

They are eager to learn, and they love to pick up English songs. It is not unusual to hear school children singing on the street "Jesus loves me, this I know."

When the girl is twenty years old the colors of her kimono become more subdued. The Japanese bride wears, according to age, a blue or plum color or black kimono. On this the two front points are most artistically embroidered or

beautiful patterns woven into the material. In the middle of the sleeves and in the middle of the back between the shoulders is very often the family crest. To complete the bridal attire there is always the wonderful brocaded obi or girdle, which often is worth a fortune. To describe this ornament is almost impossible, as each is a work of art.

The trousseau of a well-to-do bride includes, besides the bridal dress, kimonos for all occasions. The color and stripes of the material change to match the age of the girl. What a comfort it must

be to think one can furnish an outfit of dresses for years to come for the styles never change!

The dame of fashion is not such a slave in the Eastern world as she is in the West. It would be a great relief if we girls and women of the West could simplify our custom!

White instead of black is the color for mourning. The ladies wear white silk kimonos, and if a woman wants to show her great devotion to her husband who has died, she cuts off her hair—a sign that she will never marry again. But this custom is dying out and only aged widows now practise it.



*Japan is quite up-to-date in amusing her children. Who would want a better playground?*

## LAME CHICKEN

ONE of the best and jolliest of games is Japanese Chicken. If you have never played it, do try it. It is really great fun. Boys and girls in Japan play it with their slippers; small blocks of wood or beanbags or little stones will do as well. Each player donates a slipper to the game, and holds up the shoeless foot in imitation of a lame chicken. They place the shoes in straight rows with spaces of about ten inches between each shoe. The players line up and in turn hop on one foot over each shoe until the end of the line is reached. The last shoe is then kicked away, the player using his "lame foot," after which it must be picked up without putting

the lame foot to the ground and carried back over the same route to the first end of the line. If the player has made no slips or mistakes, he hops back again, kicks away the last shoe on the line, returns, and so on until he fails. Only one foot may touch the ground at a time. The hopping must be very deftly done, no shoes may be touched excepting the end one which is to be picked up. When "lame chicken" breaks or infringes any of the rules, he must instantly give place to another player. At the end of the game the winner has most shoes to his credit.

Parks in Japan teem with children playing lame chicken.

—*Christian Herald.*

## THE OLD DANCING MAN

THIS is a story told to the boys and girls in Japan about an old man and how he lost his wen:

Once upon a time there lived a good old man who had a lump of flesh called a wen growing on his right cheek. This lump so annoyed the old man that for many years he spent all his time and money trying to get rid of it. He consulted many doctors far and near, but it was of no use. The lump only grew bigger and bigger.

One day the firewood gave out in his kitchen, so the old man took his axe and set out for the woods. It was a fine day in the early autumn, and the old man enjoyed the fresh air and was in no hurry to get home. So the whole afternoon passed quickly while he was chopping wood, and he had collected a

goodly pile to take back to his wife. Toward the end of the day he turned his face homewards.

The old man had not gone far on his way down the mountain pass when the sky clouded and heavy rain began to fall. He looked about for a shelter, but there was not even a charcoal-burner's hut near. At last he spied a large hole in the hollow trunk of a tree. The hole was near the ground, so he crept in easily, and sat down hoping he had only been overtaken by a short mountain shower.

But, much to the old man's disappointment, the rain fell more and more heavily, and finally a thunderstorm broke over the mountain. The thunder roared, and the heavens seemed to be so



COURTESY OF TRAVEL

*The baby's cradle in Japan is mother's back, while she works in the rice or grain field.*

ablaze with lightning, that the old man could hardly believe himself to be alive. But shortly the sky cleared and the whole country was aglow in the rays of the setting sun. The old man was about to step out from his strange hiding-place in the hollow tree when the sound of approaching steps caught his ear. He at once thought that his friends had come to look for him, but on looking out from the tree, he was amazed to see, hundreds of strange-looking creatures coming towards the spot. The more he looked, the greater was his astonishment. Some of these creatures were as large as giants; others had great big eyes out of all proportion to the rest of their bodies; others again had

absurdly long noses; and some had such big mouths that they seemed to open from ear to ear, and all had horns growing on their foreheads.

On peeping out again, the old man saw that the "oni" or demon chief himself was actually sitting with his back against the tree in which he had taken refuge, and all the other demons were sitting around, some drinking and some dancing. Food and wine was spread before them on the ground.

It made the old man laugh to see their strange antics.

He was so interested and excited in watching all that the oni were doing that he forgot himself and stepped out of the tree to see better.

The chief was just drinking a big cup of sake and watching one of the demons dancing. Soon he said,

"Your dance is dreary. I am tired of watching it. Isn't there anyone amongst you all who can dance better than this fellow?"

Now the old man had been fond of dancing all his life, and was quite an expert in the art, and he knew that he could do much better than the demon.

His fears, however, were soon overcome by his love of dancing. In a few minutes he could restrain himself no longer, and came out and began to dance.

The "oni" were at first much surprised to see a man so fearlessly taking part in their entertainment, and then their surprise soon gave away to admiration. When the old man had finished his dance,

the big "oni" said:

"Thank you very much for your amusing dance. You must come often and dance for us. Your skill has given us much pleasure."

The old man thanked him and promised to do so.

"Then you must leave some pledge of your word with us," said the demon.

"Whatever you like," said the old man.

"Now, what is the best thing he can leave with us as a pledge?" asked the demon looking around.

Then said one of the demon's attendants, "the token he leaves with us must be the most important thing in his possession. I see the old man has a wen on his right cheek. Now mortal men consider such a wen very fortunate. Take the lump from the old man's right cheek, and he will



## Who Will Work

for the

## BLUE RIBBON

and the

## PEACE PIN?

### Blue Ribbon Bearers

Anna Compton .....	8
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## TO WIN THE PEACE PIN

The PEACE PIN is double the size of picture. It is a beautiful enameled pin larger than many college pins. The lettering is gold. When you see a boy or girl wearing this pin, you know that the wearer loved others enough to interest fifteen people to subscribe to OVER SEA AND LAND. The BLUE RIBBON OF HONOR, stamped in gold with gilt pin, is given to every one under fifteen who sends five new subscriptions.



*The Japanese are very clever workers, and many of their beautiful pieces of china are priceless. Here we see them enameling a large vase, the design being separated by delicate bands of gold. This is known as cloisonne.*

surely come to-morrow, if only to get that back."

"You are very clever," said the chief, giving his horns an approving nod. Then he stretched out a claw-like hand and took the great lump right off the old man's right cheek! Strange to say it came off like a ripe plum from a tree. And then the merry troop of demons suddenly vanished.

The old man was bewildered by all that had happened. When he began to remember he put his hand to his face and was delighted to find that the lump, which had for so many years disfigured him, had really disappeared. He hurried home, patting his right cheek all the way to make sure of his good fortune. He ran and danced the whole way home.

Now next door to this old couple there lived a very wicked and disagreeable old man, who had played many mean tricks on his neighbor. He, too, had been

troubled for many years with a wen on his left cheek; and he, too, had tried all manner of things to get rid of it, but in vain.

He heard at once, through the servant, of his neighbor's good luck, so he called that very evening. The good old man told his disagreeable neighbor all that had happened to him. So he went.

Just as he had been told the band of demons came and held a feast with dance and song. When this had gone on for some time the chief looked around and said: "It is now time for the old man to come as he promised us. Why doesn't he come?"

At these words the second old man ran out of his hiding place and began to dance. But he knew very little about dancing. He thought that anything would please the "oni" so he just hopped about, waving his arms and stamping his feet, imitating as well as he could the dancing he had seen.





COURTESY OF TRAVEL

Then to the old man the chief said: "Your performance to-day is quite different from the dance of yesterday. We don't wish to see any more of such dancing."

With these words he took out from a fold of his dress the lump which he had taken from the face of the old man who had danced so well the day before, and threw it at the right cheek of the old man who stood before him. "We give you back the pledge you left with

us," he said. The lump immediately attached itself to his cheek as firmly as if it had grown there.

The wicked old man, instead of losing the lump on his left cheek as he had hoped, found to his dismay that he had another on his right.

The "oni" all disappeared suddenly, and there was nothing for the wicked old man to do but to return home, looking just like a Japanese gourd.

Swallen

## A GLIMPSE OF CHOSEN

BY

A MISSIONARY

Out of sight in a sleepy little hollow lies a tiny church surrounded by half a dozen Korean homes. One cold, snowy December night, when I came in sight of this little hamlet where I was to hold a woman's class, my first question was: "Why did you build a church here, where there are no people?" The answer to my question was this: "Just over the hills in every direction there are villages in which live many rich and influential farmers whom we are trying to win for Christ. Why, just the other day there were one hundred pigs butchered for a man's *Whan Kap* or sixty-first birthday. The whole neighborhood was there. Some of these people say: 'If we had a decent church these rich people would come, but they will not come to our poor little church.'"

We settled down for our class with a prayer in our hearts for the proud and lofty-minded people of this vicinity, that in the strength of the Lord we might win our way into the hearts and lives of these people.

Our prayers were answered, and each day found more of the women of this class among our numbers, especially at the night meetings. By the time the class closed, a week later, some ten or fifteen persons in all had come out on the Lord's side. This so encouraged the little group that they wanted to build a big church right away. But with no money on hand this would mean a heavy debt, so it was decided to wait and

pray that the men who held the purse-strings might also be won for Christ. After one year of united prayer and effort, ground has been donated and plans begun for a new church.

In every struggling church throughout Whang Hai Province there are true and faithful souls who are pleading at the throne of grace for their non-Christian friends and relatives.

One dear old Christian lady at Tong Mak Kol, near Ku Wul San, had given large sums of money to the Buddhist priests. When she accepted Christ she was just as liberal toward the new church, giving not only the ground for it but also quite a sum of money besides.

The morning I left Tong Mak Kol she came to my room before daylight to ask me to pray that the Lord might increase her faith. When she thought of the wonderful love of her Saviour, who bore her sins on the cross, she wept and would not be comforted. When I left the house she followed me a little way still urging me with her last bit of strength to plead for her at the throne of grace.

Soon after this she went home to meet her Heavenly Father whom she loved. There were two funeral services held for her. The Christians claimed the first, after which the body was given over to her non-Christian relatives, who buried her with proper ceremony.

At one country class we had a fine attendance, even though the season was rice harvest. As a good deal of the crop was a failure from floods a number of the women were not busy, so they had time to study. The weather was good and an increasing number studied from day to day. There were ninety-seven enrolled and thirty-five decisions for Christ.

A Korean newspaper published an account of this class and the women were greatly pleased to see the name of their little church in the newspaper. Although eight months have passed since the class was held, the interest has not decreased—instead it has increased.

Ten li from here, in the small mining town of Kum San, there is a little church where we held a woman's class last fall. The first morning when we went to the church we found a boy of about twelve years of age waiting to speak to us. He asked us if we had come to study the Bible, and on getting an affirmative answer, ran back to his home, five li away, and brought his mother, his aunt and a neighbor back with him. All of them signified their desire, at the close of the morning session, to believe in Christ.

I had taken two Bible women along with me to this place and we made a thorough canvass of the neighborhood in the afternoon, as a result of which, eighty-eight were enrolled in the class. The little church shows that nearly all the new believers are holding good and are becoming interested in the church life and its activities.

The mines, where a good many men are employed, have been in operation here for over twenty years. When we were there they were having a half holiday every other Sunday, and several of the men attended church services. Among them was a young man who said he began work at the mines when he was seven years old and had been employed for over twenty years.

At the last class we held, a grandmother accepted Christ. She was accompanied by her little seven-year-old granddaughter. The little girl was about the most uninviting

Korean child I have ever seen. Her appearance was such that we told her not to come again without cleaning up.

The next morning about daylight we heard a stir outside our door, and it was caused by Soon Tani, who had come to show us she had washed up. The closing night of the class she came forward to the platform and recited quite a lengthy piece she had been taught at home, thus showing what Christianity will do for a family even in one week's time.

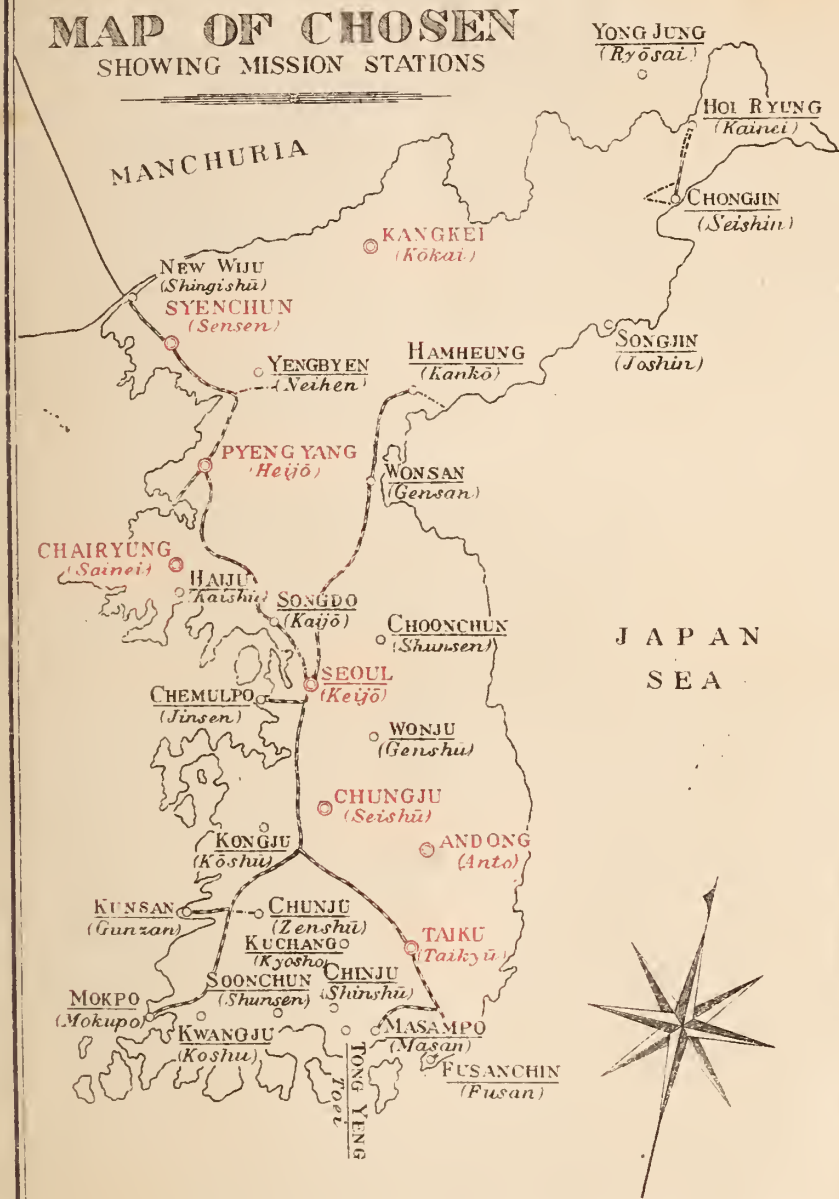
ANNA S. HARVEY,  
*Chairyung, Chosen.*

Price 3 Cents

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OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 FIFTH AVENUE, NEW YORK  
1926

# MAP OF CHOSEN

SHOWING MISSION STATIONS



## REMARKS:-

- RAILWAYS OPEN TO TRAFFIC
- - - RAILWAYS UNDER CONSTRUCTION
- · · · TRAMWAYS OR LIGHT RAILWAYS
- RAILWAY OTHER THAN CHOSEN
- FERRY SERVICE

Name in Red - STATIONS OF NORTHERN PRESBYTERIAN MISSION

Name underlined - OTHER MISSION STATION

## GUIDE TO MISSION WORK IN KOREA.

The Chosen Mission of the Presbyterian Church in the U.S.A. (Northern Presbyterian) welcomes all visitors who wish to see for themselves—*The Modern Acts of the Apostles*.

Write or Telegraph the Mission Treasurer, Mr. J. F. Genso, Seoul, or any of the men named below, and you will be met and well cared for. Your trip to the East is not complete unless you see something of *Mission Work in Korea*.

### Seoul Station (Kcijō)

Opened 1884.

Includes Severance Hospital and Union Medical College, Academy for Girls, John D. Wells Training School, oldest Protestant Church organization in Chosen. Six other Presbyterian churches, Sunday School work, Bible Classes, Day Schools, Kindergarten. Chosen Christian College.

No visitors to Seoul should fail to see some of this work, also the Y.M.C.A., the Pierson Memorial Bible Institute, the Methodist Theological Seminary, the Bible and Tract Societies.

English Service Sunday afternoon at 4:00 at Pierson Memorial Bible Institute.

Write or telegraph any of the following.

J. F. Genso, Mission Treasurer, Seoul.  
E. W. Koons, Principal of Boys' School,  
Phone 1782.

O. R. Avison, President of Union Medical College, Phone 870.

### **Pyeng Yang Station** (Heijō)

Opened 1895.

Union College, Union Presbyterian Theological Seminary for all Korea, Schools for Boys and Girls. Anna M. Davis Industrial Department, 7 Churches, Bible Institutes for men and for women, Day Schools, Kindergartens. Lulu Wells Institute.

Address : Robert McMurtrie.

### **Taiku Station** (Taikyū)

Opened 1899.

Boys and Girl's Academies, Hospital, Home for Lepers, Three City Churches.

Address : A. G. Fletcher, M.D.

### **Syen Chun Station** (Sensen)

Opened 1901.

Hugh O'Neill Junior Academy for Boys. Louise Chase Institute. Extensive Agricultural and Manual Training, "In His Name" Hospital, Bible Institute, two large churches which are attended by nearly two thirds of the people of the town.

Address : N. C. Whittemore.



### **Chairyung Station (Sainei)**

Opened 1906.

One hour by branch railway from Sariwon (Shariin) Station. Bible Institute, Hospital, Schools for boys and girls, maintained by the Korean Church. Two Churches.

Address: Dr. R. K. Smith.

### **Chungju Station (Seishu)**

Opened 1908.

Two hours by branch railroad from Cho Chi In Station. Churches, Schools, Duncan Memorial Hospital.

Address: T. S. Soltau.

### **Kangkei Station (Kokai)**

Opened 1909.

One day by auto from Sin Anshu Station. Beautiful trip through magnificent mountains, over fine new government road.

Church, Boys Academy managed by the Korean Church, Kennedy Hospital.

Address: A. Campbell.

### **Andong Station (Ando)**

Opened 1910.

Five hours by auto from Taiku. Baker Memorial Hospital, Church, Bible Institute.

Address: R. E. Winn.

**Come and see for yourself.** You will be welcome, you may be surprised, you *will not be bored.*